AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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SPIRITUALISM IN RIO de JANEIRO

California Medium Wins Court Decision

ZENOR CLEARED!

"Not Guilty" says the Judge

A brilliant presentation of facts, by defense attorneys, prove that medium's church activities and spiritual work cannot be classed as "Fortune Telling."

Clear-cut Defense Exonerates Los Angeles Trance Medium

By

James Crenshaw
4312 Clarissa Ave.
Hollywood 27, California

Religious freedom, fully recognized by the framers of the Constitution but not so fully by some "*Higher-ups*" of American cities, now officially includes the long-established church work of the *Rev. Richard Zenor* as the result of a Los Angeles municipal court decision.

Ironically, his recognition came in the form of a "*not guilty*" verdict by Municipal Judge *Elmer D. Doyle* of Los Angeles, after a brief trial in which *Rev. Zenor* was accused of violating the city's anti-fortune telling ordinance.

False Charge

Police had interrupted a meeting at this minister's *Agasha Temple of Wisdom*, 353 North Western Avenue in Los Angeles, on December 10 to make the arrest, which it later developed was based upon completely inadequate investigation. In their report, the officers stated that they had information the Western Avenue address was being used for a "*fortune telling operation in the guise of a church.*"

Attorneys *S. Arion Lewis, Jr.* and *Robert A. Neeb, Jr.*, for the church, were prepared to show that prophecy, although an integral part of the doctrine and practice of the Temple, constituted less than five per cent of its activities and that, therefore, it could not possibly be engaged in the "*business*" of fortune telling, as alleged.

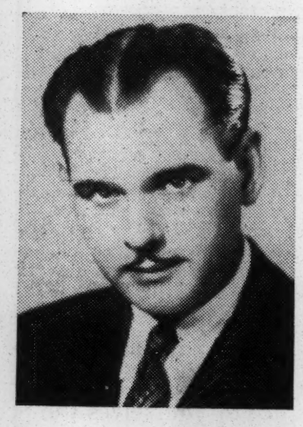
Not "Fortune-telling"

However, because of the peculiar wording of the Los Angeles ordinance, they were required, paradoxically, to prove that prognostication was an important and essential part of the church practices and that the prosecution's claim of alleged "*fortune telling*" to two police women at the public service on December 10 might well be true.

Mr. Lewis, who incorporated the church under California statutes in 1943, identified a section of the corporation by-laws which placed the organization directly under the exceptions prescribed by the municipal ordinance, as interpreted in a 1944 decision by the Appellate Department of the Superior Court of Los Angeles County. The section had been written for the church by Mr. Lewis only after careful study of the Temple's aims and practices; so he was able to testify that the particular by-law expressed the true *doctrine* of the church. The section reads:

"The purpose of this corporation is to be and maintain a Christian church, recognizing as its only sacred literature the *Holy Bible*, both *Old and New Testaments*, and directing its principal endeavors and activities into the field of spiritual, metaphysical and mental science as the same relate to religious education and worship.

Court Decides in His Favor



Psychic Observer

Rev. Richard Zenor
California Trance Medium

Correct Interpretations

"The doctrine and creed of this church is the belief in the continuity of life, sometimes known as immortality, and the belief and faith in the oneness of all mankind with *God*, and that through mediumship mankind does receive teachings, guidance and prophecy from *God*, the living *Christ* and the spirits of those teachers, prophets and persons who have progressed beyond this plane of life, and that through mediumship communication may be had with persons who have progressed beyond this plane in life, receiving from them guidance, prophecy, instruction and the prediction of events and matters relating to the health, welfare and happiness of the individual in this plane of life."

This part of the by-laws became the focal point of the case because of a provision in the ordinance inserted after the prohibition against fortune telling it reads:

"The provisions of the preceding section shall not be construed to include, prohibit or interfere with the exercise of any religious or spiritual function of any priest, minister, rector or an accredited representative of any bona fide church or religion where such priest, minister, rector or accredited representative holds a certificate of credit, commission or ordination under the ecclesiastical laws of a religious corporation incorporated under the laws of any state or territory of the *United States of America* or any voluntary religious association, and who fully conforms to the rites and practices prescribed by the supreme conference, convocation, convention, assembly, association or synod of the system of faith with which they are affiliated.

"Provided, however, that any church or religious organization which is organized for the primary purpose of conferring certificates of commission, credit or ordination for a price and not primarily for the purpose of teaching and practicing a religious doctrine or belief, shall not be deemed to be a bona fide church or religious organization."

The 1944 appeal decision had

(Continued on Page 4, Col. 1)

Board of Directors of
Brazilian Spiritualist Federation (Federacao Espirita Brasileira)

Psychic Observer

One of the most progressive Spiritualist Federations in the World has been functioning for some time under the leadership of *Dr. Wantuil de Freitas*, President. The federation is located at Avenida Passos, 30, Rio de Janeiro, Brazilo, South America.

Board of directors (above) *Left to right, sitting*: Cap. Luiz Paiva Junior; Director da Assistencia; Dr. Sylvio Brito Soares, Vice Presidente; Dr. Wantuil, PRESIDENTE; F. V. da Rocha Garcia, I' Secretario; Manoel Jorge Gaio, Procurador.

Left to right, Standing: Henrique Sonderman, Gerente Revista "Reformador"; Dr. Luiz Guillon Ribereiro, Medico da Assistencia; Dr. Carlos Lomba, 2' Secretario; Ismael Gomes Braga, Secretario Sessao ESPERANTO; Indalicio Mendes, Secretario Revista "Reformatdor"; Americo Vieira, Tesoureiro; Major Alfredo Feliz da Silva, 2' Secretario..

First President of the B. S. F.

Marchal Ewerton Quadros 1. Presidente de Federacao Espirita Brazileira.

Brazilian Cites Spiritualism's History and Progress In Rio de Janeiro

Many of Spiritualism's greatest text-books were written by noted Brazilian pioneers.

By

Wantuil de Freitas
B. S. F. President

The Spiritualist movement in *Brazil* began in 1866, so far as we can find its first steps. A booklet printed in *Bahia* by *Luiz Olympio Telles de Menez*, in that year, with the title "*Spiritismo*", is the first known publication in this country about Spiritualism.

In that booklet, we can read a translation of part of Allan Kardec's "*The Book of the Spirits*" and the names of three friends of the translator, who accepted *Spiritualism* and a few other names of clever people interested in the subject of Spiritualism and having visited seances.

Valiant Pioneers

Nothing else we know of the times between 1866 and 1883. As in the *Empire of Brazil* in that time, the *Roman Catholic Church* was an official Religion obliged to everybody and religious fanaticism perhaps obliged the first Spiritualists to hide themselves and keep the little movement absolutely secret,

Only in January 1st, 1883 a photographer called Elias da *Silva* founded the magazine "*Reformador*" (a reformer) which regularly appears till now and became next year the Organ of the *Brazilian Spiritualist Federation*. From 1883 till our days, the movement is public and struggles for its rights to live and to serve humanity.

B.S.F. Propaganda

The B.S.F. was founded just a year after the appearance of "*Reformador*", that is, on the first of January 1884. Its founders were nine gentlemen and three ladies. One of the founders was *Field Marshal Raymundo Ewerton Quadros*, who became its first President.

By "*Reformador*" and books published in *Portuguese*, our Federation started the propaganda of Spiritualism throughout the Brazilian territory, which is a little larger than continental *United States of America;* according to Webster's Dictionary, the *United States of Brazil* has 3,218,130 and the continental U. S. America 3,026,789 square miles. Both large countries are called *United States.*

By the propaganda of B.S.F., the movement progressed firmly but slowly during half a century, that is, till 1934, when appeared before the public the man, who certainly will be considered in the future as the father of Spiritual-

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The Dead Man's Home

Trance Addresses In Three Parts

Through the Mediumship of J. J. Morse

J. J. Morse, former editor of "Two Worlds," London, England, was during his life time, one of Britain's foremost trance mediums. This series of trance lectures, delivered through Morse's mediumship, was published years ago in a pamphlet called "*The Dead Man's Home*" Part I, "HOW HE ENTERS IT," begins on this page; Part II, "WHAT HE FINDS THERE," and Part III, "WHAT HE DOES THERE," will appear in consecutive issues of this journal.

J. J. Morse

THE DEAD MAN'S HOME

PART I.

HOW HE ENTERS IT.

In dealing with the general topic, "*The Dead Man's Home,*" we have decided to divide the subject into three separate portions, each of course complete in itself, but each leading to the consideration of the one that follows. The aspect of the subject that we intend to deal with on this occasion is: *How man enters that home; subsequently, what he finds when he enters it; and, ultimately, what he does when he is in it.*

We hope in this manner to accomplish a task which, in our opinion, may not be without fruit —that of placing somewhat of a connected story before you regarding death and its associated consequences and results.

Death has always been more or less a matter of terror to all civilised peoples. This may be because of their more acute sensibility, because of their more pronounced questionings regarding the phenomena of existence.

The uncivilised and savage mind, taking life pretty much as it comes from day to day, not stretching its reasonings, nor its questionings, very much beyond the limits of the moment, will not look—and history shows it has not looked—upon death in precisely the same way as its civilised descendants do.

Death Startling

And when we further remember that the speculations of theology, rather than the aspirations of religion, have tended so much to befog and becloud death, and invest it with a grotesque and quite unnecessary terror, you can easily imagine that the civilised man is much more likely to fear the coming of death than his uncivilized brother.

Yet, in all cases, savage or civilised, the phenomenon of death is startling. It implies a loss of action, the stoppage of the machine, the passing away of the blush of health from the cheek, the sparkle of happiness from the eye; it implies the coming of decay, the wasting and mouldering of that form which was once erect and good to gaze upon, but which ultimately becomes a mass of festering corruption, hideous to sight and sense alike.

No wonder that, looking at death from the superficial point of view, without understanding its meaning, man should view its coming with alarm and fear.

We hold that death is the coming to the real purpose of man's present career. Supposing you die, is that to be the end of you? Then life would be summed up in death, and death would be the object and purpose of life.

The Narrow View

All men dying, there being no escape from it, whatever speculation the world may have indulged in in the past or to-day, it is the one experience all men are subject to, and it becomes a question as to how this death is brought about; not of the narrow view of disease and accidents, these are merely contributory circumstances, incidents in the association of the inevitableness of death for all men.

Supposing we were to consider death as a cosmic fact, a necessity of the order of the universe, not brought into the world because of man's disobedience to the commands of *God*, but a thing predicated from the very foundation of the universe, ordered, prepared for, and all things directed towards its consummation.

Death would then cease to be a limited, local matter, it would become one of the necessities of the universe. Of course, there is no need to point out that the world in which you live is in a constant state of flux, ebb and flow, order and disorder, chaos and composition, you know that quite well.

Insult To The Diety

Nature, as you understand her, exhibits these phenomena incessantly, and it is utterly impossible for the human organism to escape the law which virtually dominates the universe; aggregation, association, organisation, evolution and fulfilment, decline and decay, such order represents the motion of the universe around you as well as the world in which you live.

To say that men die because of the displeasure of *God* is an insult to the *Deity*. To say that they die because of the *will* of *God* is true; but it is *God's* pleasure, not *His* punishment. We therefore relieve *God* of the charge of heartlessness and cruelty which some people heap upon His name because of man dying.

Looked at then from the purely personal point of view, human life is marked by the ordered stages of infancy, youth, manhood, and decline. If we remember that such stages refer simply and only to the physical side of man's career, belong only to the external and fleeting environment, a new thought may arise—that these changes may be preparatory, that they may serve a purpose.

Man's Development

Here again the point of view regarding death undergoes an important modification. If the evolution of the individual is towards a definite, destined end, then old age is no penalty, the fact of the loss of physical power and vigour no calamity, and the incidental experiences of mortal life no more to be considered than the passing humours of a petulant mood.

Each marks a stage, each shows a certain method and mode of accomplishment, each leads towards the final consummation, and life considered from that point of view is robbed of the atmosphere of pessimism which has overshadowed it in modern times. The sorrow and misery regarding life is not due to life's experiences, but to the inability to correctly interpret their relationship to man's development.

When men view life from the broader and sweeter standpoint they will see that this is a temporary condition, a rudimentary state of life, a prophecy of the many opportunities of what is to be, but in no sense a finality, save only as it concerns man's physical organisation and earthly circumstances.

What Lies Behind?

Man, then, lives his life. What do we mean by man lives his life? We do not mean his physical organisation. Yet his physical organisation is the phenomenal result of an association of energies which in their aggregation and commingling ultimately produced the human form. The old question has been and still is asked: "*Is there aught in the man save the forces which are aggregated into his physical body?*"

If there is something more, then it lies behind these forces, and perhaps we shall see that this "something" is the moving cause which results in the aggregation of those elements which are necessary to the production of the human organism.

This will bring us back to the root fact in being, that the divine is the basic fact of all existence, and that all existence in every form, order, and constitution of its operation, is but the manifestation in action of this divine basis.

Language Difficult

You may call it the great unknown, the great positive mind, the universal force; whatever word you finally select the result will be the same, you are referring to this basis which is the foundation of all, and that foundational basis is your foundational basis also; you and God are one; you are a part of the Infinite, you partake of His nature in so far as you, like Himself, are also eternal.

The poverty of human language and the limitations of its expression prevent us using any terms which will more readily help us to explain it to you.

You, then, are enveloped in a material organism; that organism expands by exercise, by the exercise of its possibilities it grows in strength, vigour and utility. You call it developing your muscles, training your intellect, but *you* are behind all this, imperfectly expressed it may be, feeling perhaps in your inner consciousness that you are surrounded by limitations and by bonds which you are necessarily striving to overcome.

Divinity Individualized

Here then we come to the point that man is an individualisation of the consciousness of God expressed in the modes of consciousness, personality and individuality, and his progress from his infantile career up to his maturity indicates the care and development not only of the physical body, but the extension of activity in regard to the inner qualities of the soul itself.

Picture to yourselves the perfect man, the perfect woman; there they stand before you, the individualisation of the Divine itself. Nothing can be fairer or sweeter than the perfect man and the perfect woman.

Would that they could remain so, and that their grace of form and beauty of feature could be duplicated in the beauty and sweetness of their lives and thoughts. Then indeed the world would be full of kings and queens, angels in human form, and sorrow and sin would rapidly disappear from human life.

Gospel of Pessimism

Alas! the storm comes; the cold wind of winter beats upon the air; the cheeks grow hollow, the hair becomes grey; the beauty of form slowly vanishes, and all those powers which you admired so much begin their decline, until old, feeble and bent, this erstwhile handsome pair stumble along the remainder of the road of life, and sink at last into the darkness and desolation of the grave.

Assuming conclusions upon incorrect premises lead to the gospel of pessimism. On the other hand, taking each definite stage in the career of these people as marking the accomplishment of certain results, which results all tend to a definte end, that end the future life of that "*something*" which we have called the basic fact of life, then you differentiate between the decay of the mechanism and the departure of the power which moved the mechanism.

Physical Evolution

You have discovered there are two states of circumstances moving parallel, side by side, and that whereas the evolution of the physical man to the highest possible point of efficiency represents, when attained, the high water mark of his ability to serve this life, his decline does not represent the loss of that efficiency, but only a transfer of its operations from one state of operation to another state.

Here, then, the principle comes before us: this life being a rudimentary stage, man beginning his career here—*beginning it*, mark you—must of necessity begin it for some ultimate purpose—an extension of it, unless he concludes it at death. It must be remembered that the law of evolution is a fact,

(Continued on Page 3, Col. 1)

Jacksonville Spiritualist Center

Psychic Observer

This modern little Spiritualist center in the city of *Jacksonville, Florida,* located at 925 Liberty St., is known as the *Spiritual Science Church.*

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(P-233)

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(P-231)

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(P-233)

The Dead Man's HOME

HOW HE ENTERS IT.

(Continued from Page 2, Col. 5)

a method of progress in the constitution and order of nature. It is the growing out of, the building up, from the development of the circumstances and conditions surrounding you.

Law of Evolution

It does not necessarily mean that when a given set of circumstances have completed their evolution there is no further development extending beyond them. Man having been completed, so to speak, when he has reached his maturity, so far as his effectiveness in this world's life is concerned, we ask another question: Has the law of evolution ceased to operate?

Has the law of evolution taking absolute control, broken down and destroyed all that evolution has accomplished? Physically speaking, yes, but only because it has accomplished its purpose in regard to the physical organism. There has been an interior process, a parallel process of evolution proceeding all the while.

As Spiritualists you are aware there are people on the spirit side of life who were once living the earth-life. You have abundant and complete evidence to substantiate the claim that the people who have "*died*" have only passed through an experience, and are continuing on the other side.

How the Law Works

There has come a crisis in their career which has transferred them from one state of the universe to another state, always in accordance with law. Law is as absolute on the "*other side*" as it is on this side. How does this law work?

You will surely agree as a matter of logic that if there is any difference—and there must be—between the other state towards which the dead man has travelled in the past, and the state in which you are now living—and *you* will *live* in that other state; YOU mark the word—then you must possess the machinery which will fit you and relate you to the circumstances of that other state, just the same as you possess the machinery which relates you to the state in which you live to-day; without this machinery you would be non-existent.

Object of Evolution

The old theologians have said that the trumpet shall sound and that souls and bodies shall be brought together, and man shall live a conscious life beyond. This was the old-fashioned notion. Physical science has upset such a fairy-tale, and to-day very few people accept it. *What can take its place?*

You have no right to deprive your fellows of a thought, unless in the place of it you can give them something brighter and truer. We claim that the Spiritualistic philosophy can do this.

We come back to the law of evolution, and say that side by side with the development and evolution of the physical organism there has been an internal evolution and development, the building up of an interior organism which stands between the inmost consciousness—that is *you*—and the external body, which is not *you*, but only the machine which you are utilising; and that this interior body is infinitely more subtle and refined than the external body.

The object of this evolution is to evolve a spiritual organism, the inwoven perfection and beauty of which is reflected in the perfection and beauty of your external nature.

After Death, What?

When you arrive at maturity you thus possess two organisms; one only is necessary as far as this life is concerned; the question is what are you to do with the other? You have two organisms where one is sufficient. You will notice that when the grand climax has been passed the physical organism begins to wither and decay, and becomes practically useless.

What has been taking place? The gradual severance between the inner and the outer organisms, the gradual snapping of the cords that have related and bound them together. There is loss of memory, failing eyesight, departure of muscular vigour, decline of physical health.

You say, "*Poor fellow, he is breaking up.*" Nothing more absurd; all that is taking place is that these avenues through which you have functioned for sensation have served their purposes so far as your rudimentary career is concerned, and are decaying as a natural consequence. Little by little they decay, and if allowed to decay naturally, the phenomenon of death is in every case a strictly logical and natural condition of the processes of life.

Death—A Natural Result

You would simply fall asleep, and there would be no more concern about dying than there is about falling asleep when you are tired out. But so many people make haste to kill themselves in their mad attempt to keep alive, that the fear of death causes more terror than the actual phenomenon of death itself. Nature is the kindest of mothers at such a crisis, and nurses her children painlessly into the life that lies beyond.

The illustrations of practical psychology with which you are familiar to-day, and the terms of hypnotism, abundantly express the fact of the existence of your psychical faculties. For the word psychic use spiritual. The phenomenal evidences of man's physical faculties are then *prima facie* arguments in favour of a psychic organism; that psychic organism is the spiritual body, that which we have been referring to.

Death comes as a natural result of the processes of life. It is as natural to die as it is to live. A man enters the spirit life, "*The Dead Man's Home*," as a direct result of the fiat of God working through nature, fitting him for that other side. He has begun in this life and continues in the other. He enters his home through the gates of death.

Death's Outward Signs

What happens? The gates swing back. Let us assume that his days have been well spent, that he has righteously used every faculty of body and of mind, that he has lived a sober and temperate life, and honoured God through his good health of body and through his good health of mind.

Let us suppose he is lying upon his couch, the day is declining, and the sinking sun drops slowly to the west. Little by little the darkness comes. One by one the stars appear, like diamonds twinkling in the purple pall of night, and slowly the moon rises, with her soft and silvery light beaming over all. "*He is dying*," they say. "*See how hard it is to die. Note the twitching of the face, the contortions of the muscles. He cannot last long.*"

All these are the outward signs. They belong solely to the body. They are physiological, but do they mean nervous sensation also? We say, No! and every intelligent physician will endorse our statement.

As the powers of bodily function diminish, the beating of the heart slows, less and less oxygen is breathed into the lungs, and more and more of venous blood predominates over the arterial, and when at last the domination of venous over arterial circulation is established, sensation is proportionately diminished, and ultimately suspended, because the activity of sensation depends upon the normal preponderance of arterial circulation. What tends to diminish cerebral activity tends to diminish nervous sensation. Nature anaesthetises her children, and these outward signs are only external phenomena, physiological processes which are in progress.

The "Great Beyond"

Looking with the eye of the spirit, you would see the human organism suffused with a peculiar bright light, which had the appearance of a replica of the body. You would discover that this light commenced to diminish at the extremities; the darkness would gradually spread upwards, and you would notice that the head became more luminous, and further up the darkness crept the greater the luminosity of the head.

When the light had left the great organs of the body, and passed from the heart and lungs, and was concentrated on the brain, you would see a species of flash, and the luminous sphere surrounding the head would rise beyond it, but still remain associated with the body by a thin luminous cord.

Then out of this luminous sphere would gradually evolve the form and features of the man whom you knew. The body would cease to breathe, the circulation would stop, and the patient would feel no actual pain in the spirit leaving the body.

When this newly-formed organism was completed you would see the man looking as he did in the full flush of life while here on earth, and through the gates of physical dissolution the "*dead*" man would enter his home in the "*great beyond.*"

Now, several conclusions are deducible from the foregoing statements. First, the "*dead*" man; he has not been transformed into an impossible angel or devil; he remains himself; and, singular to say, he remains and appears to be the *best* of himself. It may be that "best" would not be what you would consider *the* best; but that is not the question.

What the "Dead" Need

You may have been fortunate enough to have achieved a higher development. Circumstances, as they are called, may have given you a happier and more useful sphere; but it is not what *you* consider the best, but what is the best for that particular man.

He remains, as you will remain—yourself; consciousness, intelligence, memory, individuality and personality are all his. The continuity of consciousness is the keystone of personal immortality. It being an intelligent existence after this change, the "*dead*" man will demand, not as a whim or pleasure, but of the necessities of his existence, that the other world shall be able to minister to his needs, just as the world he has left ministered to his needs while he dwelt thereon.

What Death Alters

In the next section of our subject we hope to tell what the "*dead*" man found when he entered that home. We shall show the true nature of that man; that he continues to be *himself*, that all others will be *themselves*.

Therefore, death will not destroy friendships. All the spiritual, moral, and mental relationships will continue beyond the grave, and you will know each other over there, if you *ought* to know each other. Circumstances, not affinities, are responsible for much in the associations of earth life; death alters this.

The loves and friendships of earth life will be renewed "*over there.*" Parents and children, friends and companions, will meet again in glad reunion. All your likes, your desires and aspirations will be gratified in the "*hereafter.*"

So you now enter your home beyond, in accordance with the laws of nature, which express the purpose of God, and death, instead of being a manifestation of the wrath of God, is an exhibition of His love and wisdom. This being so, life's sorrows may cease to hurt you, its clouds may be dis-

(Continued Page 11, Col. 5)

Auditorium, Seating Capacity 2000, Chesterfield Spiritualist Camp

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Those who have, for many years, visited Chesterfield Spiritualist Camp, Chesterfield, Indiana, will recognize the auditorium in the picture above. Public services and seances are held in this buiding daily throughout the summer sessions. During July and August, 1948, nearly every known phase of mental and physical mediumship will be demonstrated (i.e.) apport, materialization, independent card writing, partial materialization, spirit photography, direct-voice, clairvoyance, clairaudience, trance, blind-fold billet reading, and spirit healing.

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Representatives Wanted (P-230)

Rev. Joseph M. McWilliams, Dean of the *Temple of Spiritual Science* of Jersey City, New Jersey, for the past eighteen years, is now residing in *Camp Cassadaga*, Florida. Later *Rev. McWilliams* will establish a *Temple of Spiritual Science* in Florida of which he will continue to be the Dean.

(P-229)

McWilliams

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THREE BRIDGES, N. J. P. O. Box 111
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(P-230)

BRAZIL

(Continued from Page 1, Col. 5)

ism in Brazil, *Francisco Candido Xavier*, whose first book published in 1932 was largely discussed from 1934 till now by all the papers and magazines of the country.

That book called "*Parnaso do Alem Tumulo*" (Parnassus of the Beyond) is a collection of poems by fifty well known Brazilian and Portuguese poets, of which the styles are perfect personal identification.

This book is being passionately discussed by all *Brazilian* thinkers with the largest propaganda of Spiritualism. Against it the enemies of Spiritualism did a wonderful propaganda and the friends also answered and the largest propaganda is done. Now Spiritualism progresses quickly in our country.

Presidents of B. S. F.

Field Marshal Raymund Eewrton Quadros, 1884 till 1888; *Dr. Francisco Menezes Dias da Cruz*, 1889 till 1894; *Julio Cesar Leal*, 1895; *Dr. Adolpho Bezerra de Menezes*, 1895 till 1900; *Leopoldo Cirne*, 1900 till 1913; *Dr. Aristides Spinola*, 1914, 1916, 1917, 1922 till 1924; *Manuel Quintao*, 1920-1921, 1918-1919, 1929; *Dr. L. O. Guillon Ribeiro*, 1920-1921, 1930 till 1943; *Colonel Luiz Barreto Alves Ferreira*, 1925-1926; *Admiral F. V. Paim Pamplona*, 1927-1928; and A. Wantuil de Freitas, 1943 till 1947.

Members

B. S. F. consists of individual members and 433 Spiritualist Federations and Societies in the *States of Brazil.*

Social Helps

B. S. F. has a *Department of Help* in its Headquarters and similar organizations of help in the States' Federations and Societies. More than 2,500 people are helped monthly in the Headquarters. The helps are of different kinds; healing, spiritual advices, money, dentist, medical, lawyers, etc., to all the public without consideration of religion, nationality, races or color.

Most Studied Books

During the last ten years the books most sold were: Works of Allan Kardec 466,400 copies; Works of Francisco Candido Xavier 234,000 copies; Several Authors' works 665,500 copies; Booklets, free distributed 752,200 copies; Catalogues 232,470 copies."

Famous Books

MOST FAMOUS BOOKS WRITTEN BY SPIRITS. Medium Zilda Gama, Spirit Victor Hugo: "NA SOMBRA E NA LUZ" (In the Shadows and in the Light); "DO CALVARIO AO INFINITO" (From Calvary to Infinite); "REDENCAO" (Redemption); "A DOR SUPREMA" (Supreme Pain); "ALMAS CRUCIFICADAS" (Crucified Souls. To be printed now).

All the books by the Spirit of *Victor Hugo* are spiritual teachings in beautiful romances or tales of much action and interest.

Medium *Francisco Candido Xavier*, several spirit collaborators; "PARNASO DO ALEM TUMULO" (Parnassus of the Beyond),—A collection of poems by fifty well known *Brazilian* and *Portuguese* poets. This book is unique in the world Spiritualist literature and has been always passionately discussed by writers and poets. Many of the poems were written very quickly in public seances, before witnesses of enemies of Spiritualism.

"EMMANUEL"—Teachings of Spiritualism by the Guide (Controle) of the medium.

"A CAMINHO DA LUZ" (In the Way to the Light). The History of the Civilization at the light of Spiritualism, by Emmanuel.

"O CONSOLADOR" (The Comforter). Christian teachings by Emmanuel.

"CRONICAS DO ALEM TUMULO" (Cronicles or Records of the Beyond).

"BRASIL, CORACAO DO MUNDO, PATRIA DO EVANGELHO (Brazil, World's Heart, Fatherland of the Gospel).

"NOVAS MENSAGENS" (New Messages).

"REPORTAGENS DO ALEM TUMULO" (Reports of the Beyond).

"BOA NOVA" (Glad Tidings—The Gospel).

Great Propaganda

These five books by the Spirit of *Humberto de Campos*, famous Brazilian writer, in his own style of his living. On account of the success of these books, the widow of *Humberto de Campos* pleaded against the medium and the B.S.F. at the *Courts of Justice* for Author's fees upon her dead husband's works. The Case was quite new and all the papers passionately discussed it.

It was the greatest propaganda of Spiritualism in this country. The Judges decided that she has no right to fees for the books of her dead husband, as in law *mors omnia solvit* (Death solves everything). A *dead* man has no right before the law, consequently he cannot give rights to his family. A big volume conserves records of that unique case. Its title is "*O CASO HUMBERO DE CAMPOS*" (The Case of Humberdo de Campos).

"CARTILHA DA NATUREZA" (Nature's Catechism). A volume of poems by the Spirit of *Casemiro Cunha*, beautiful moral teachings taken from the life in the country.

Professors of Medicine

The Spirit of an eminent physician, who gives the pen-name of *Andre Luiz*, is writing a series of scientific books with the most modern medical knowledge in form of charming tales of the beyond.

Five volumes are published and makes the wonders of the Professors of Medicine. The names of the books are:

"NOSSO LAR" (Our Home). Telling about the life of the author in the Spiritual World and his works as a Spirit, his first acquaintances and friends in his new life after death.

"OS MENSAGEIROS" (The Messagers). This volume teaches about the works of the Spirits, when they come to Earth as messengers of Heaven.

"MISSIONARIOS DA LUZ" (Missionaries of the Light) handles with the same subjects as the above volume.

"OBEIROS DA VIDA ETERNA" (Workers of Eternal Life) teaches how the Spirits prepare their own happiness by working for the happiness of others.

"NO MUNDO MAIOR" (In the Greater World). The same subject.

Emmanuel, the Guide of the medium wrote the following romances:

"HA DOIS MIL ANOS . . ." (There are two thousand years . . . . About the life of the Author, in form of beautiful romances, in the times of Jesus Christ, whom the Author knew, but did not accept his teachings.

"CINQUENTA ANOS DEPOIS" (Fifty years afterwards) is the continuation of the previous story.

"RENUNCIA" (Renunciation). A Christian story of the 14th Century.

"PAULO E ESTEVAO" (Paul and Stephen). A romance about the life of Saint Paul and the first Century of Christianism.

Books For Children

Five interesting books for children, three in prose and two in verse were written through the mediumship of *Francisco Candido Xavier*, who is now 37 years and will be able to receive many other books.

Personal Services

The most important work of this medium is not the books, but his personal assistance to ill and suffering people who come daily to his home. He receives no fee for the mediumistic works. He earns his living as a little clerk and works all the days. During the night, he accepts sufferers of all kinds and receives for them private messages of friends or Guides. His healing works reaches about three thousand people every month.

Esperano Propaganda

B. S. F. considers the *International Auxiliary Language Movement* as absolutely in accordance with the ideals of Spiritualism and has founded in March 1937 an Esperanto-Department, which works in two parallel lines: Teaching the language to Spiritualists and making the propaganda of Spiritualism amongst the *Esperantists* of the world. With such purpose, H. S. F. has already published twenty-four books and has started a new

(Continued on Page 12, Col. 3)

Zenor's False Arrest Took Place Here

Psychic Observer

In the picture above, *Rev. Richard Zenor* is shown delivering a discourse during one of his regular Sunday evening services.

People assembled in this church, The Agasha Temple of Wisdom, 353 Western Ave., Los Angeles, California, were shocked when representatives of the police department entered and "*without ceremony*" arrested Rev. Zenor for "*fortune-telling.*"

The full accocnt of his trial and exonoration appears in this issue.

Zenor Cleared

(Continued from Page 1, Col. 3)

said that these exceptions "*do not protect all the activities of an ordained minister,*" so *the mere fact* that he is the minister of a bona fide church is not sufficient. Only when he acts within the prescribed rites and practices of his church and conforms fully with the "*doctrine*" enunciated by its "*supreme authority,*" and then only while exercising a truly "*religious or spiritual function,*" will he be protected, said the court.

Book of Revelations

Judge Doyle found no legal conflict between the garbled version given by the police women of the church practices and the stated "*doctrine,*" and consequently entered the verdict in favor of the defendant.

A large number of members of the *Agasha Temple* congregation were available as witnesses but were not needed. Neither was it necessary to introduce Bible quotations, as had been planned, to show that ancient Biblical prophets and *Jesus* himself would have been guilty of "*fortune telling*" under the wording of the Los Angeles ordinance, including the exceptions.

However, under cross-examination by the prosecution, *Mr. Lewis* was asked to refer to parts of the Bible which would sustain the church *doctrine* in question, upon which he mentioned that *John the Baptist* was something of a prophet and that the entire *Book of Revelations* was prophetic.

The prosecution did not pursue the matter further, and at the conclusion of the case had no argument whatever to offer in favor of a plea for conviction.

Recorded Evidence

Transcripts and wire recordings of lectures and individual messages received through *Rev. Zenor's* trance mediumship were likewise available to disprove the contention that a "*fortune telling operation*" was being conducted, but these also were not needed. The fact that no "*business*" of fortune telling was being carried on easily could have been determined had the officers chosen to attend a number of the church services, it was pointed out.

The present writer was armed with notes taken from his collection of some 200 disc recordings of prophetic messages received through *Rev. Zenor* as a part of an experiment which constituted only a minor portion of the church work. He was prepared to prove by his testimony and the artlessness of the context of the prophecies themselves that startling predictions had been made and fulfilled. As was true of a wealth of other available defense material, no such testimony was necessary.

Noted Lawyers Defend

One dramatic moment in the trial occurred, nevertheless, when *Mr. Lewis* testified that he personally had been able to identify five or six foreign languages spoken through the medium, including *Latin* and *Chinese.* Even one of the police women admitted the voice which spoke to her through the entranced medium's lips was "*feminine,*" and though the female officers' report stated they had been given advice on investments, it developed that the alleged advice consisted of admonitions not to make the investments.

Mr. Neeb, prominent *Southern California* attorney and law partner of *Jerry Giesler*, famous civil and criminal attorney of *Los Angeles*, volunteered to assist in the defense when it became apparent that *Mr. Lewis* would have to be a witness. *Mr. Neeb* previously had successfully handled two appeals from convictions under the fortune telling ordinance.

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SPIRITUALIST CHURCHES

YOUR Church, Society or Center receives FREE listing, on these pages, if TEN or more copies of PSYCHIC OBSERVER are sold every two weeks. If YOUR CHURCH is NOT listed, write DALE NEWS, Inc., Lily Dale, N. Y., for church order form.

Every Spiritualist Church and society can be listed in this directory. There is no charge. (See above.)

LONDON, ENGLAND

Marlebone Spiritualist Association, Marylebone House, 42 Russell Square, W.C.1.; Ralph Rossiter, Sec'y.

Certer of The Silver Star, S. A. MacDonald, Psychic Artist, 27a Addison Gardents, London W. 14, England.

ALABAMA

Birmingham, Alabama

Church of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Minister, Nell McWhorter; Sec'y, Beulah Kennedy.

Central Church of The Spiritualists, 2213½ Third Ave.; Sun. & Wed., 6:30 P. M.; R. P. H. Sparks.

ARIZONA

PHOENIX—Firstt Spiritual Church, 10th & Fillmore Sts.; Leroy O. Cady.

CALIFORNIA

ALHAMBRA—The Pyramid Church, Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma E. Kingham, Res. Pastor. (AT 2-8632).

ANAHEIM — Good Hope Spiritualist Church, 135 West Center St., Eagle Hall, 2nd Floor; Sun. & Thurs., 7:45 P. M.; Estelle Anderson.

ESCONDIDO—Church of Spiritual Wisdom, 352 West Fifth St., Pastor, C. E. Goodale; Sec'y-Treas., F. E. Watson; Lyceum 10 A. M. Sunday; Healing service and lecture Sunday 7:30 P. M.

Fresno, California

Universal Educational Religious Society of Divine Science, Inc.; 744 Mildreda Ave.. Sun. & Tues., 7:30 P. M.; Edna Kelley.

Church of Metaphysical Science of Fresno, 245 N. Calaveras; Sun. & Wed. 8 P. M.; Dollie Thuness.

HANFORD—Church of Revelation, 221½ Lacey Boulevard; Tues., Thurs. & Sun., 8 P. M.; Janet Stine Wolford.

Hollywood, Califnoria

Spiritual Science Church, 1904 North Argyle; Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

HUNTINGTON PARK—Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Frcutel.

Long Beach, California

Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Church of Light & Truth (I.G.A.S.), New Masonic Temple, 8th æ Locust. Sun. 7:30 P. M.; R. E. Kirby.

Kosmon Center (affiliated with The Universal Ch. of The Master, Oakland), 1092 E. 17th St.; Sun. 7:45 P. M.; Tues. & Thurs. 7:30 P. M.; Fri. 2 P. M.; Lola Reddig; Edith M Niles.

Los Angeles, California

Church of Divine Philosophy, 4257 W. Fifth Street; Louise Jolly.

Los Angeles Progressive Lyceum, 2201 Union Ave. (Central Spiritual Ch.); N.S.T.; Katharine F. Tobey.

Temple of the All Seeing Eye Spiritual Church, 906 W. 47th St.; Sun. 8 P. M.; A. Margaret Crosby.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom. 353 North Western Ave.; Sun. & Wed., 8 P. M.; Richard Zenor.

Central Spiritualist Ch., 2201 S. Union Ave.. Founder, Elizabeth R. Courtney (Prospect 3827).

Ch. of The Inner Voice (Hollywood); Sun. 8 P. M.. Occult Lecture & Healing; Mon. 8 P. M. Mental & Physical Phenomena; Wed. 8 P. M. Clairvoyant Unfoldment; Garden Court Apt. Ball Room, 7021 Hollywood Blvd.; near Brea; Jeron King Criswell & Halo Criswell.

Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M.. Etta Gurkell.

Spiritual Church of Ataraxia, Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

West Lake Spiritualist Church, 913 South Lake St., Sun., Wed. & Fri., 8 P. M.; Irene Wood; Inez Duncan.

Wilshire Spiritualist Church; 508 South Hobart Blvd., Sun. & Tues., 8 P. M.. Sec'y, Horace P. King; 203 North Juanita Ave., Virginia Gideon.

Universal Church of The Master. Inc.; 3406 North Figueroa St.. Thomas Herrell. 4202 Homer St., L.A. (31); Tues., Wed., Fri., and Sunday 8 P. M.

(Continued Top of Next Col.)

(Los Angeles, Continued)

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M., Leah E. Pitzer.

The White Brotherhood Center, 744 S. Ford Boulevard; Constance E. Johnson.

Christian Spiritual Church, 61814 Broadway; Sun. 7:30 P. M.; B. L. Pigg.

Spiritual Fellowship Group, 2936 W. 8th St., Room 23; Sun. 2:30 & 8:30 P. M.; Wed. 2 P. M.; Jane M. Sipes (Ex. 2280).

Faith, Hope & Charity Spiritualist Church, 6710 Salonica Street, Jean M. Bradford, Minister; Sec'y Anna Williams, 115 Dayton St., Pasadena (3), California.

Oakland, California

Fraternal Zrotherhood Spiritual Ch., 627 22nd St.; ues. & Thurs. 2 P. M.; Wed. 8 P. M.. Lilliam J. Storms (Hi 4-1684).

Kosmon Centre, 2075 Telegraph Ave.; (Affiliated with Universal Church of The Master). Nightly 7:30 P. M.; Wed. & Sat., 2 P. M.; Myrtle I. Kuschel.

Evangelist Spiritualist Church, 1440 Harrison St.; Sun. & Tues. 7:30 P. M.; Fri. 1:30 P. M.; R. Evelyn Miller. ....

NATIONAL CITY—First Christian Spiritualist Church, 1203 Coolidge Ave.; Sun. 7:30 P. M.; Folke W. Tegner.

OCEAN PARK — Fellowship Spiritualist Church, 2663 Main Street; Sun. & Wed. 7:45 P. M.. Thurs., 2 P. M.; Jessie A. Bennett.

PACIFIC GROVE—Universal Educational Religious Society of Divine Science, Inc., Chapter No. 2, 581 Pine Ave.. Thurs. 7:45 P. M.; Edna Kelley.

SACRAMENTO — Liberal Spiritual Ch., I.O.O.F. Hall, 9th & "K" Sts., 4th Floor. Sun. 2 & 8 P. M.; Ruth Moser.

SAN BERNARDINO—First Spiritualist Association; cor. 6th & Arrowhead; Sun. & Wed., 7:45 P. M.; Lyceum. Sun. 10:30 A. M.; Tues. 2:30 P. M.; Dollie Dunlap. Telephone: 755-88.

San Diego, California

Inspiration Church of The Master, Inc., 2730 "A" St., Sun. 11:30 A. M. & 7:30 P. M.; Wed. & Fri. 7:30 P. M.. Thursday, 2 P. M.; Grace Sanford.

Association of San Diego Spiritual Ministers, P. O. Box 613, San Diego (12), California; George E. Dyson.

Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Florenza.

First Spiritualist Church, 1240 Seventh Ave.; Hildred Hope Langford.

Progressive Spiritualist Ch., 3843 Herbert St., Carrie Kelley; Ben H. McHenry.

Fraternal Spiritualist Temple, Second & Beach Streets; Gust Thunberg.

Concord Mission, 1934 Thirtieth Street; Elvina Johnson, Colburn.

Bright Star Church of The Master No. 157; 4608 Kansas St., Sunday, 7:15 P.M.. Myrtle Dyson.

SAN FERNANDO—First Church of Spiritual Understanding, 13102 Borden St.; Sunday. **Wednesday and Friday 8 P. M.;** Stella Wiederhold ('Phone: S.F. 7548) Minister; Dooley Landrum, Ass't, 5916 Whitsett Ave.

San Francisco, California

Golden Gate Spiritual Church. Native Sun's Bldg., 414 Mason St.; Sunday, 8 P. M.; (2nd & 4th Wed. 7:45 P. M.) Florence S. Becker.

Christian Spiritualist Church of San Francisco, Ltd., 4th Floor, 414 Mason St.; Sunday 2 P. M. & 7:30 P. M.; Atela Chisholm, Pastor.

First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St., Irene Remillard.

Kosmon Centre, Universal Church of The Master No. 162, 450 Geary St.; Studio 102; Sun. 8 P. M.; Wed. 8 P. M. at 424 Ellis St., Apt. 604; Minnie R. Demrick.

Spiritualist Church of Revelation, Inc., 465 Geary St., 4th Floor (No. 40); Thurs. 7:45 P. M., Phenomena; James J. Dickson, Pastor and Materialization Medium, 2940 19th Ave.

The Universal Church of The Master, No. 33, 887 Valencia St.; Sun., Thurs. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

San Jose, California

Spiritual Fellowship Church, I.O.O.F. Hall, 3rd & Santa Clara St.; Sun. 2:30 & 7:15 P. M.. Rubie Swisher.

Church of Spiritual Prophecy, Inc., Druid Temple; San Carlos at Market, 85 W. San Carlos; Sunday 2:30 & 7 P. M.; Pastor, Mary Wilson; Sec'y, May Painchand.

Santa Barbara, California

Universal Chapel of Light, 1509 De la Vina; Sun. 7:30 P. M.; Johanna Ruhnau.

International General Assembly Spiritualist Church, Chapel Inn, Sun. 8 P. M.; George Daisley.

COLORADO

COLORADO SPRINGS — 1st Ch. Science Progressive Life, 502 E. Tejon, Reed Library; Sun. 7:30 P. M.; Sibyl E. Smith.

Denver, Colorado

The Peoples Spiritualist Church, 322 E. 17th Ave.; Pearl B. Ashbrook.

Temple of Harmony Spiritual Ch., Inc., 27 W. 1st Ave.. Allen J. Miller.

PUEBLO—Progressive Church of The Soul. 618½ North Main St.; K. of P. Hall. Sun. 8 P. M.; Rosie Lyons.

CONNECTICUT

BRISTOL — Michel Spiritualist Church, Stephen Terry Hall, 8 South Elm St., William P. Morgan.

Hartford, Connecticut

Hartford Spiritualist Temple, Inc.; 758 Asylum St., Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Alice Behrendt; Emma Mapley, President.

The First Church of The Divine Light, 303 Park St.; Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Charles E. Hughes.

NORWICH—The First Spiritual Union, Inc., 29 Park St., Sec'y Iva B. Smith.

NEW HAVEN—The National Spritualist Temple, 346 State St.; Sun. 7:30 P. M.; Lillian Tyson.

STAMFORDAlbertson Memorial Temple of Spiritualism, 485 Summer Street; Raymond E. Burns, Minister.

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church (Branch of The S.S.Mother Church of N.Y.C.), 1900 "F" St., N.W.; Park Central Apartment Hotel, Studio 604; Sun., Tues., Wed. & Thurs. 8 P. M.; Alice W. Tindall.

Mizpah Church of Spiritual Science, Inc., 3423 Holmead Place, N.W., Tues. 7:30 P. M.; Thurs. & Sun. 8 P. M.; Z. A. Wright, L. M. Davis, Lola Miller, Pearl Jarcy; Margaret E. Balcom, 810 Rittenhouse, N. W. Phone: TAylor 0079.

Church of Two Worlds, 1010 Seventeenth St., N.W., Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12), D. C.; Minister, Hugh Gordon Burroughs, 'Phone: EMerson 0010.

Progressive Church of Spiritualism, Pythian Temple, 1012 Ninth St., N.W., Sun. 8 P. M.; A. Haerman, C. Hickerson, M. McFarland.

Christian Spiritualist Church, 1220 Massachusetts Ave., Sun. & Wed. 8 P. M.; Otto Penter, 1305—52nd Ave. (Hillside), 'Phone: Hillside 7230.

FLORIDA

Cassadaga, Florida

Southern Cassadaga Spiriutalist Camp Meeting Association; Season closes Apr. 1st; Services, Tuesday and Thursday 7:30 P. M.; Sunday, 2:30 & 8 P. M.; Betty Possehl, Iona Brandt, E. B. Page.

Psychic and Healing Center, Laura Martin-Smith.

Johnson Home Circle; Tues. and Fri. 8 P. M.; Roy H. Johnson.

DAYTONA BEACH—Hays Memorial Spiritualist Church, 221 First Ave.; Marguerite Springstead.

Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club, Stranahan Park, Sunday 8 P. M.; Jewell Williams, 200 N. E. 4th St.

Spiritual Church of Christ, Woman's Club, Stranahan Park, Saturday 8 P. M.; Maude Allen; A. Arden; Ernest Welker.

Jacksonville, Florida

Spiritual Lighthouse, 3817 Main St., Sunday & Thursday, 8 P. M., Ida Pierce. (Phone: 3-1270-M)

Spiritual Science Church, 925 Liberty St., Sunday, Monday, Thursday, 8 P. M., Rosa Lee Smith. (Phone: 3-1465-R).

Miami, Florida

Little Shenandoah Spiritualist Church, 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P. M.. Ermel McNabb; Pearl Hinkson.

Spiritual Alliance Temple of Light (charter: Nat'l Spiritualist Alliance, Lake Pleasant, Mass.), 54 N.W. 34th Ave.; Sun. & Thurs. 8 P. M.; Mabel Martin.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone: 787372).

Temple of Continuity, 4585 West Flagler St.. (new church edifice to open on or about April 15th); Geraldine Pelton.

Temple of Revelation, 610 Beacon Manor Blvd. (opening of this Spiritualist Church on or about Feb. 15th); Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson, 1803 N.W. 6th St. (Phone: 9-9687).

Church of Metaphysical Science, Simpson Park Clubhouse, 55 S. W. Seventeenth Road; Arthur Ford.

Beckoning Light Spiritualist Church. 1621 S. W. Sixth Street; Sunday 7:45 P. M.; Bertie Lilly Candler; Madge Hart; Florence Farrow.

The Truth of Life and Light Spiritualist Science Church. 926 N. W. Third Ave.; Sun. & Thurs. 8 P. M.. J. A. Portier.

Elizabeth Memorial Ch., 729 N. E. 71st St.; Friday 7:30 P. M.. Marie Wilson.

Spiritual Church of Christ, 1220 N. W. 6th St., Sun. 7:45 P. M.; Wed. 8 P. M.; Thursday 2 P. M.; Maude Allen, A. Arden, Thelma Welker, Ernest Welker; Telephone: 9-3062.

Divine Science Spiritualist Church, 2101 N. W. 30th St., (Box No. 23); Thursday 2 and 8 P. M.; Bonah Dobin.

Orlando, Florida

Psychic Center 655½ N. Orange Ave.; Sunday & Wednesday, 8 P. M.; Consultations daily; Psychic Classes; Nellie Cherry (Phone, 8766).

Psychic Studio, 2613 East Washington Ave.; Monday & Thursday, 8 P. M.; Murial Parker. (Phone: 3-1412)

Light Spiritualist Church, 3 Miles West on Winter Graden Road (Route 50); Sunday, 7:30 P. M. Anaheim Thrash. Spiritualist Science Church, 107 East Pine St.; Tues., Thurs. & Sun. 8 P. M.; Fred Ide.

St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; 'Phone: 717765.

People's Spiritualist Church, 1011 Ninth Ave. North; Wed. & Sun. 7:45 P. M.; Mon. & Wed. 2 P. M. Personal Problem Clinic; Featuring during the month of March . . . Fanchion Harwood & Edith Stilwell; During the month of April . . . Loretta Schmidt & Mable Horton.

Spiritualist Church of he Beloved. 2106 Central Ave.. Ethel Post-Parrish.

Church of Spiritual Philosophy: Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; 'Phone: 77-0035.

SULPHUR SPRINGS (Tampa)—Cooperative Spiritualist Church (No. 2), American Legion Hall, Bird Ave.; Sun., 2:30 P. M.; H. Louise Miller (Phone: Tampa H-46284).

Tampa, Florida

Cooperative Spiritualist Church, N.S.A. (No. 1), 402 Grand Central Ave.; Sun., Wed. & Fri., 7:45 P. M.; Lyceum, Sun. 10:30 A. M.; Minister, H. Louise Miller (Phone: H.-46824); Sec'y, Addie G. Drake, 401 W. Idlewild Ave.

First Spiritualist Church, 512 East Paris St.; Tues., Wed., Fri., & Sun. 7:45 P. M.; Dorothy G. Flexer (Phone, 32-7492).

Psychic Center, 315 East Columbus Drive; John Calvert.

ILLINOIS

AURORA—Aurora First Spiritual & Memorial Church, Mission of Love, 529 Clark Street; Emma Ness.

Chicago, Illinois

Evangelical Spiritual Church, 654 North Parkside Ave.; Harry M. Hilborn.

Faith Spiritual Church, 2614 N. Austin Ave., Sunday 10:30 A. M.; Fri. 7:30; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendly Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1833 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Peiper; W. J. Rogers.

Spiritual Church of Truth, 3349 Wes. North Ave.; Theo Siers.

Sunflower Spiritualist Church, 2424 North Avers Ave., Wed., 2 P. M.; Sun. 8 P. M.. Lena Schaefer

Federation of Spiritualist Churches and Associations, Inc., (Illinois Unit), Midland Hotel, 172 West Adams St., Services Sat. 2:15 & 8 P. M., Anthony Camardo.

First German American Spiritualist Church, Somers Hall, 3349 West North Ave.; M. Schwartz.

Puritan Spiritualist Church, 812 West 59th St., Sun. 8 P. M.. Rose MacKay, Pres. 8209 East End Ave.

First Spiritualist Church of Divinity, 6146 South Ashland, Sun. & Thurs. 7:30 P. M.; Freda Brown, Pres. — 'Phone: Hemlock 2447.

First Church of Spirit Healing; Parlor "E." Mezzanine, Hotel La Salle, Madison & La Salle Sts., Sunday, 2:45 P. M., C. A. Burgess, Founder.

First Polish American Spiritualist Church, Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sunday at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney, President.

Belmont Spiritualist Church, 1219 West Belmont Ave.; Esther Lundquist; Sun. & Thurs. 2:30 & 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Englewood Psychic Science Church, 6514 South Ashland Ave., Sun. & Wed. 8 P. M.; Minister, Rev. Harry A. Tuffs, 6519 South Peoria St. ('Phone: NOrmal 1745).

Third Spiritualist Church (O.O.F.S.), 5931 South Morgan; Sun. 3 & 7:45 P. M.; John Skinner (GRO-9602).

The First Temple of Universal Law (Natural Law). 4740 North Western Ave.. Fifth Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte B. Birkner.

Society of Spiritual Science; Suite 1204; 25 East Jackson Blvd.; Public service, Healing, Lecture and Billets in Church Room 1621 Thurs. 8 P. M.; Message service Sat. 2:30 P. M. in Room 1204; Adult Class Fri. 8 P. M.; Children's Class Sat. 10 A. M.; Maria Strazzantoelli, Minister.

Cicero, Illinois

First Spiritualist Church. 5033 West 25th Place; Sun. 7:45 P. M.; Monday 8 P. M.; Lena Drews.

Liberal Psychic Science Church, 1331 South 57th Court Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

DECATUR—1st Spiritualist Ch. of Truth, 993 N. Edward St.; Grace W. Brown.

East St. Louis, Illinois

First Victory Spiritualist Church, 1120 St. Clair Ave.; Elizabeth Crain

Spiritual Science Church, Sixteenth & Cleveland Ave.; Leona Ellis.

JOLIET—First Spiritualist Church of Joliet; Services every Sunday, 2:30 P. M. at Jasper & Glenwood Place; Emeline B. Davis, President, 346 Pine St.

LeROY—J. T. & E. J. Crumbaugh Spiritualist Church; Chas. C. Cunningham.

OAK PARK—White Flower Temple, Institution of Brotherhood, 130 Harrison St.; Sun. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Rice R. Massey. (Phone, Kedzie 5732.)

STREATER—Good Will Spiritualist Ch., 701 East Bridge St., Sun. 7:30 P. M., Emma Dryer, Pres; Olive Haring, Sec'y.

WESTMONT—Unity Spiritualist Church, 13 W. Quincy St.; E. Backlund.

INDIANA

ANDERSON—Madison Avenue Spiritualist Church, 13th and Madison Ave.. Sun. & Thurs. 7:30 P. M.; Fanchion Harwood.

CRAWFORDSVILLE — Goodwill Spiritual Ch.. 212½ E. Main St.; Sun. 8 P. M.; 4th Sun of every month, all day service; Bertha Dailey.

ELKHART — Clarke's Memorial Spiritual Center. 316 Division St.. Jeanette Osborn.

EVANSVILLE — Union Spiritualist Church, Third Ave. & Michigan Street; Jeannette Hoeppel.

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.), 1615 Wells St. cor. Spring St.; Sun. 7:30 P. M.; Thurs. 2 and 7:45 P. M.; Special Services first and third Sun. of each month at 2:30 P. M.; Bernice Brock, Minister. Russell D. Hawk, Supt. of Lyceum.

Light of Life Spiritualist Church, Blue Room, Wayne Hotel; Sun. 2:30 & 7:45 P. M.; Thurs. 7:45 P. M.; Thurs. 7:45 P. M.; Pearl Lowe

GARY—First Spiritualist Church, 6th & Massachusetts Ave.; Reba Schallon.

Hammond, Indiana

1st Progressive Spiritualist Ch., I.O.O.F. Hall, East State St.; Myrtle Wright.

Unity Spiritualist Ch., 5454 Hohman Ave.; K. of P. Hall; Ruth Coyle.

Indianapolis, Indiana

First Spiritualist Episcopal Church, 2802 Carrellton Ave.; C. B. Taggart.

Psychic Science Spiritualist Ch., 1415 Central Ave.; Dollie Clark & B. F. Clark.

The Progressive Spiritualist Church, corner of St. Clair & Park Ave.; Paul Leach; John F. Van Meir.

Spiritualist Center Church, 214 South Arsenal Ave.; C. C. Driskell.

Universal Spiritualist Ch., cor. Hamilton Ave. & E. Washington St.. Sun. 7:30 P. M.; Ola Florence; James Florence.

KOKOMO — True Spiritualist Ch., Red Men's Hall, West Mulberry St., Sun., 7:30 P. M. (Afternoon, evening — every 3rd Sun.); Louise Sutton, C. R. Sutton.

LAFAYETTE—Church of Divine Truth; Red Man's Hall; Fourth and Ferry Streets; rene Jennings.

LaPORTE—The People's Psychic Church, 1005 Jeerson Ave.; C. W. Mills.

MARION—Distributor of Light Spiritualist Church, (S.M.A.), Nebraska & Second St., Mabel Pittman.

MUNCIE—First Spiritual Church, 102½ North Walnut St.; Opal Swank.

Richmond, Indiana

Independent. Spiritualists' Association, I.O.O.F. Hall, 8th & Main Sts., Room 8; Carrie B. Owens.

Good Samaritan Spiritualist Church, 710½ Main St., Russel Karn and Helen L. Karn.

Terre Haute, Indiana

Golden Hour Spiritualist Church, 503½ Wabash Avenue; Nellie Hodges; Goldie Russell.

IOWA

CEDAR RAPIDS — Center of Liberal Thought, No. 3, K. of P. Hall, 420 First Avenue, N. E., Sunday 7:30 P. M., Eloise Page & F. B. Page.

DAVENPORT—Modern Spiritual SChurch, 623 West Fourth St., Daily at 8 P. M., I. Richard Griest.

DES MOINES — Johnson Chapel Psychic Center, 6701 Douglas Avenue; Vesa E. Huffman.

KANSAS

Kansas City, Kansas

Spiritual Church, 1061 Armstrong Ave., Sunday 7:30 P. M.; Tuesday and Friday, 7 P. M., 828 Ann Ave.; Bettie J. Palmer.

Church of Spiritual Friendship, 1210 Troup Ave.; Sunday: Lyceum 10 A. M.; Lecture 11 A. M. & 8 P. M.; Message service Wed. 8 P. M.; Pastor, E. E. Smith, 1013 Lafayette; Sec'y, Della Glenn, R.R. No. 4, K. C., Kan.

WICHITA—First Spiritualist Church, 121 South Main St., Neva Durham.

KENTUCKY

BOAZ—Psychic Science Center, Route No. 2; Sally R. Gipson.

LOUISIANA

NEW ORLEANS — Divine Fellowship of Spiritualism, 823 Spain St.; Friday and Sunday, 8 P. M.; Lillian McGivney, Ada DuBard Gunter.

MAINE

PORTLAND—The Alliance Spiritual Center of Portland, Room 36, 53 Exchange St.. Roger E. Hooker.

AUGUSTA — Progressive Spiritualist Church, Cor. Perham & Court Sts.; Sun. 2:30 & 7:30 P. M.; President, W. E. Pierce; Treas. Madeline E. Wing, R.F.D. 1-A, Gardiner, Maine.

MARYLAND

Baltimore, Maryland

Temple of Wisdom (Spiritual Science Church), 500 East 39th St., Sun. 10:30 & 8 P. M.; Wed. 2 & 8 P. M.; Thursday (Healing) 1 P. M.; Pastor, Elizabeth Dennis, 2908 Louden Ave. (Phone: Liberty 4512.

Universal Science Spiritualist Church (N.S.A.), 601 West North Ave. (Cor. John St.); Sunday 7:45 P. M.; Wed. 8 P. M. Pastor Grace H. Betz, 5217 Eastern Ave., (Phone: BR 4292)

United Bible Spiritual Temple, 1815 North Broadway, Grace P. Bauer.

KENSINGTON (near Washington, D C.)—Spiritual Science Church of Kensington, Wed. 2 P. M.; Friday 8:15; 64 Wheatley Ave., Myrtle A. Pinkney; Phone: Pleasant 1271.

MASSACHUSETTS

AMESBURY — 1st Spiritualist Ch.. Odd Fellows' Hall, Water St.; Roxey Newhall.

Boston, Massachusetts

Psychic Center, 198 Dartmouth St. (Opposite Copley Plaza Hotel) Daily 8 P.M., Sunday 3 and 8 P. M.

The Spiritual Haven, 30 Huntington Ave., Sunday & Wednesday 8 P. M., Harre C. Milesi, Minister.

Universal Science Church, Suite 221, Hotel Manor, 168 Dartmouth St., Tues., Thurs. & Sunday 7:45 P. M.; John E. Reese.

BROCKTON—Occult Science Ch. G.A.R. Hall, E. Elm St.. Charles E. Lyons.

CAMBRIDGE — First Spiritualist Church, 631 Mass. Ave.; Marion F. Upham.

FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

MALDEN—The Christian Spiritual Ch., 43 Washington St.; Mrs. C. E. Aldrich.

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

SALEM—The First Spiritualist Mission, of Salem, Bell Studio, Sewall St.; Gladys Worsencroft.

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

First Spiritualist Alliance Church, 9 Market Street; Elmer Bartlett, Pres.; Alice Thurston, Sec'y; Joseph Henneberg, Treas.

WORCESTER—First Spiritualist Ch., 35 Oread St.; William R. Irwin.

MICHIGAN

BRIGHTMORE—1st Psychic Ch., 21729 Finkell Ave.; Elizabeth Armitage.

COLDWATER — Coldwater Spiritualist Temple, 52½ W. Chicago Street, Sunday, 8 P. M.; Pearl Burns.

Detroit, Michigan

Angelus Spiritual Alliance Ch., Loyalty Masonic Temple. 646 Lothrop (between 2nd Blvd. & 3rd Ave.) May Bute Chamberlain & Mable L. Pate.

Allen Memorial Center, Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull. Sun. 8 P. M., Hazel Damrau.

First Spiritualist Temple, Samaritan Temple, 5045 4th Ave. (Warren & Putnam Aves.) John Throop.

Spirit Communion Church, 3910 Avery, Homer W. Watkins.

The Gardner Healing Center, 4326 Fourth Ave.; Mon., Wed. & Fri. 9 A. M., to 9 P. M.; Henry Gardner.

Christian Ch of Progress (Spiritualist). Eastern Star Temple, 80 W. Alexandrine Ave.; Ethel E. Peterson.

Dr. Robert Jensen Memorial Church, 2024 Vinwood Ave., Clara Barnett Smith.

First Spiritual Mission, 8629 Grand River, (At Linsdale Ave.) Sunday 11 A. M. & 8 P. M.; Millie Siglar.

Psychic Science Temple Beulah, 9266 Riviera St. (Joy Road & Grand River); Sun. 8 P. M.; Esther Reynolds.

Edward's Memorial Center, 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac ("Little Church Around The Corner'), Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

Aldrich Memorial Church, Parlor "D", Mezzanine Floor, Barlum Hotel, Cadillac Square & Bates. Sunday 7:30 P. M.; B.W. Standen.

National United Church (Spiritual), 8026 Charlevoix (near Van Dyke); Sun. 8 P.M.; Alwynne Rogers, pastor; Mary Bonice.

Psychic Center. 9116 N. Martindale Ave.; James M. Laughton.

Second Spiritualist Church, Maccabee Bldg.; Mezz. Floor; Sunday 8 P. M.; Blanche Quigley.

Trinity Spiritualist Church, S. E. corner of Gratiot & Conners Aves.; Sara Anderson, 6464 Maxwell Ave.

EATON RAPIDS — Spiritualist Episcopal Church, "Mother Church," East Hamlin St.. Robert G. Chaney.

FLINT — Spiritual Episcopal Church, 733 South Saginaw St., Noah Rice.

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

Kalamazoo, Michigan

Ch. of Spiritual Harmony. K. of P. Hall, 201 W. Main St.; Frank G. Wagner. Pres.

Church of Spiritual Truth. 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wednesday and Friday, 3 P.M.; Beth Roche.

Lansing, Michigan

Lansing Spiritual Episcopal Church. Main Auditorium Y.W.C.A. Bldg.; Townsend St.; John W. Bunker.

First Spiritualist Church, 2141½ North Washington Ave.; Mrs. Harold Halley; Gertrude Beane.

MUSKEGON — Spiritualist Church of Truth, 1143 Spring St.; Harry Rogers.

ONAWAY — Spiritualist Church; Services Sunday 8 P. M.; Mrs. Richard Martin.

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St.. Ella Riley.

PONTIAC — First Progressive Spiritualist hurch, 16 Chase St.. Mabel Barnes.

PORT HURON—The Divine Spiritual Temple. I.O.O.F. Hall, Lapeer Ave.; Sun. 7:30 P. M.; Rebecca Provat.

ROSEVILLE—Church of Harmony of The Christian Corinthians of America, 17358 Roseville Boulevard (near Maple); Lura Mathews.

ROYAL OAK—1st Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A. M.; Sun. services 7:30 P. M.; Pres. Jas. M. Smyth; Sec'y. Margaret Blackburn, 637 Annin. Detroit (3), Michigan.

(Continued on Page 8)

ATTENTION! Book Buyers

Watch these columns, pages 6 and 7, Starting with the "A's," in January 10th, 1948 issue, listed alphabetically by author, every book (new and used) in the *Psychic Observer Book Shop*, will appear in these columns.

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(Continued from March 25th Edition)

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Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

W D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun. & Tues., 8:30 P. M.; Katherine Gressinger.

St. Peter's Spiritualist Ch., 60-96 69th Ave. (Ridgewood) E. Kuhne.

4th Spiritualist Ch. 433 6th St.; Tues., Thurs. & Fri. 8 P. M.; Thurs. 2 P. M.; Last Saturday of each month 8 P. M.; Martha Schorup.

St. John's Spiritualist Ch., 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.. (B.M.T. subway, 4th Ave., Local—77th Street Station) Lillian Johnson.

Spiritual Science Church of Brooklyn, 576 Macon St., Tues. & Sun. 7 P. M.; Frances H. Parker.

Buffalo, New York

Cold Springs Spiritualist Church, 1043 Jefferson Ave. (near Best); Sun. & Wed. 8 P. M.; (Mediums' Day, 3rd Sun.) Mildred Mason.

Temple of Divine Science Spiritualist Center, 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's day 4th Sun.); K. L. Henderson, Clara Alexander.

1st Spiritual Science Ch., 557 Tonawanda St. (near Grace St.), Sun. 7:45 P. M., Lanora Wolf, J. J. Carroll.

Spiritualist Church of Life, 34 Elam Place; Lecture & Message, Sun. 8 P. M. All Message Service Wed 8 P. M.; T. John Kelly. Phone: LIncoln 7687.

Center of Psychic Science, Chinese Room, Hotel Statler; Sunday 8 P. M.; (N.S.A.); Robert MacDonald.

Sunflower Spiritual Science Church, 39 Manhart St., unday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sunday) Ida Hansen, Phone HUmbolt 8835.

Sunshine Christian Spiritualist Church, 284 Jefferson (Bristol Entrance); Sunday 8 P. M.; (Medium's Day, 2nd Sunday); M. Burgan, Pastor; Phone: CLeveland 7378; 307 North Division St.

EAST AURORA—1st Spiritualist Temple, 29 Temple St.; Ethel Squier.

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch., 463 E. hurch St., I.O.O.F. Temple), Eva Bostwick.

FAYETTEVILLE—Wayside Chapel, R.F.D. No. 2; Luania Caley; Mrs. Lewis Ferris.

FREEVILLE — Harmony Psychic enter. Groton Ave.; Sadie McIntyre.

JAMESTOWN — Open Door Spiritualist Church, 503 East Second Street; Sun. & Wed. 8 P. M.; (Mediumss day—last Sun.) Carrie Yarter.

Long Island, New York

HICKSVILLE — Spiritual Church of Pauline. 45 Park Ave.; Rocco De Ninno.

LAURELTON—Evangelist Spiritualist Ch., 130—63—224th St., Sun. 8 P. M.; Tues. & Thurs. 2 & 8 P. M.; Eva G. Price.

SOUTH OZONE PARK—Helen Memorial Spiritualist Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tuesday 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

QUEENS VILLAGE—The Spiritual Church of St. Mary, 212-76 Whitehall Terrace; Sun., Tues., Wed. & Fri., 7:45 P. M.; . Ivor Difford. (Hollis, 5-6114 W.)

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111—41—120th St.; Sun. P. M.; Mollie Beck (Virginia 3-5979).

RICHMOND HILL—Spiritual Center of Unity 89-31 114th St.; Sunday 8 P. M.; Hilda V. White.

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sunday). Violet Southland.

New York City, N. Y.

Aquarian Brotherhood of Christ, 244 W. 75th St.; Carolyn C. Duke, S. T., Sun. 7 P. M.; Mon. 7:30 P. M.; Wed. 2:15 P. M.; Virginia Oakes, Wed. 7 P. M.

Beacon Light Spiritualist Ch.. 169 W. 98th St., Apt. 8. Tues. & Thurs.. 2:30 & 8 P. M.; Sun.. 8 P. M.. Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpine, Broadway at 34th St., Sun. 0:30 A. M.; Founder. Johannes Greber).

Church of Science & Philosophy, 221 West 105th St., Apt. 1 W. Tues. 2 P. M.; Wednesday. Friday & Sunday 8 P. M.; Anna C. Gaze.

(Continued Top of Next Col.)

The First Spiritual Science Church, Inc., Studio 856, 154 West 57th St., Sunday 8:30 P. M.. Glenn Argoe.

Little Cedar Spiritualist Church, 123 W. 94th St.; Wed. 1 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M; Beulah M. Brown.

Occult Science Society, Inc., Hotel Times Square, 43rd & 8th Ave.; 1st & 3rd Sunday; President, Wilfred S. Spear, Box 385, Yonkers, N. Y.

Psychic Center, Suite 3-A, 300 West 54th St. (near 8th Ave.) Sat., Sun. & Wed., P. M.; Tues. 1 P. M.; Rose Erickson.

Temple of Light, 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun., Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

St. Cecelia's Temple of Divine Healing; Fri. 8:30 P. M.; Also 1st & 3rd Sunday at 8:30 P. M.; Apartment No. 6, 14 West 133rd St.; V. Arrindell.

United Spiritualists' Ch.. 41 West 73rd St.. Tues., Wed. & Fri., 7 P. M.; Thurs. & Sat., 1 P. M.; Sun. 11 A M.; (No Messages Sun. P. M.) Edward Lester Thorne.

W. T. Stead Memorial enter, 41 West 88th St.; Sun. & Wed. 8 P. M.; Bertha Marx.

Spiritual and Ethical Society, Hotel Astor 44th & B'way; Sunday 3 P. M.; Fred Schneider.

Victor Seabury Memorial Spiritualist Ch. of Truth 1947 Broadway Studio 546, Loew's Lincoln Sq. Bldg. (between 65th & 66th Sts.) Tues. 7:30 P. M.; Frances Seabury, TR 78429.

First Spiritual Science Church of Brooklyn, N. Y., Studio 856, Carnegie Hall, 154 West 57th St., Wed. & Friday 7 P. M.; Frances H. Parker.

NIAGARA FALLS—White Rose Center of Free Psychic Truth. Unitarian Ch. Bldg.; 639 Main St.. Rosebud Vogel.

QUEENS VILLAGE—The Spiritual Church of St. Mary's 212-76 Whitehall Terrance; Sun., Tues., Wed. & Fri. 7:45 P. M.; J Ivor Difford.

RICHMOND HILL—Spiritualist Center of Unity 89-31 114th St.; Sun. 8 P. M.; Hilda V. White.

Rochester, New York

Church of Divine Inspiration, 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Ch., Red Room, Hotel Seneca; George P. Wood.

Universal Psychic Science, Rochester Temple, 67 Edinburg St., Sunday & Wednesday, 8 P. M.; Helene Gerling.

Church of True Brotherhood (Spiritualist) 220 Floral Bldg., 257 Main St., East; 'A Temple of Spiritual Light"; Merton W. Herbst, Sr., Pastor.

ROME—Golden Circle Spiritual Church, 703 West Court St.. Eugene O. Parisee; Maude Parisee.

SCHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassell; Lillian Wier.

Syracuse, New York

1st Spiritualist Ch.. 535 Oakwood Ave., Sun. & Wed. 7:45 P. M. (Message circle 6:30 P M.). Wava LeDue; Ida Robinson.

Progressive Temple of Spiritual Science, Ballard Hall, 515 Butternut St., Sun. 7:45 P. M.; Mary Harmon, Gertrude Lupe.

Syracuse Temple, Universal Psychic Science, 118 East Jefferson St., Studio 24 & 25; Wed. 2:30 & 8 P. M.; Sun. 8 P. M.; Ruth LaBarr.

Spiritual Church of God, Hotel Syracuse, Parlor D, 10th Floor; Sun. Message Circle, 8:30 P. M.; Evening 7:45 P. M.. Margaret Wesley.

UTICA — Christian Spiritualist Church, Seneca St. entrance of Maher Bldg., Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

Christian Spiritual Temple, 100 South Broadway. Lydia Hosler.

Friendly Spiritualist Church, 31 Suth Howard Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

Progressive Spiritualist Church, 34 South High Street, Della H. Saxton.

BRIDGEPORT—International Constitutional Ch., 896 Nat'l Rd. (Stop 13); Sun. 7:30 P. M.; A. L. Boerngen; Evajean Beorngen.

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age. 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Cleveland, Ohio

Elizabeth Crookall Memorial Church, 5511 Euclid Ave.; L. Crookall.

Inspired Spiritual Church of God. 1899 W. 25th St., Fri. & Sun., 8 P. M.. G. M. Hayes.

Spiritual Science Ch., 10427 St. Clair St. Glenville enter Hall, Rene Hunt.

Divine Spiritual Church. 7220 St. Clair Ave.; Sunday 8 P M.; John M. Williams.

Columbus, Ohio

The Congaegational Spiritualist Association, 187 South Sixth Street; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; A. A. Hamilton; Bertha Holtz Hamilton.

First Spiritualist Temple. 6th & State St., Sun., Wed. & Fri. 7:45 P. M.. Wed. 2:30 P. M. (Second Sunday of each month Conference services 2:30 & 7:30 P. M.). Edgar J. Smertz. 768 Dryden Rd.

Truth Tabernacle (Spiritualist), 996 Oakwood Ave.; Sun. 8 P. M.; Tues., 7:30 P. M.; Curtis B. Morris.

1st Spiritualist Temple Society, Inc., 24 West Goodale St., Sunday 7:45 P. M.; Bertha DeLong.

Ohio Ave. Sunshine Church, 86 South Ohio Ave., Sun. & Fri. 7:30 P. M.; Ralph A. Whitney.

Dayton, Ohio

Sunshine Spiritualist Church, Hollencamp Bldg., 15½ South Jefferson Street; E. Fields, R. B. Vaughan.

Central Spiritualist Ch., Haynes & Holbert Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

GREENVILLE—Christian Spiritualist Ch. 519 Front St.; Walter F. Heller.

KENT—First Spiritualist Church, S. Water St.. Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

LAKEWOOD—Universal Church of Truth, 1417 St. Charles Ave.; Bertis H. Cunningham, 7500 Euclid Ave. (Phone, Endicott 1250).

MARION — Memorial Spiritualist Church, Christman Bldg., 657 North State St., Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

SANDUSKY—Spiritualist Temple, 156 Columbus Ave., D.A.R. Hall, Thurs. & Sun. 7:30 P. M.; Sun. 2:30 P. M.; Nora Hook, 317 McDonough St.

SPRINGFIELD — W. T. Stead Memorial Center, I.O.O.F. Temple, 131½ S. Fountain Ave.; Sun. 7:30 P. M.; Ethel Hoops.

STEUBENVILLE—Psychic Science Spiritualist Church, 520 South St., Sun. 7:30 P. M.; Mon. 8 P. M.; Cora B. Yocum; Margaret E. Cornelius.

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

1st Spiritualist Episcopal Ch., 630 Western—at Field. Sun. 7:45 P. M.; Walter Nofziger, Pres.; Fred L. Felix.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo National Spiritualist Ch., Room No. 1, Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y.; Mrs. Z. H. Ballmer.

Peace Trinity Spiritualist Ch., 368 Sumner St.; Sun. 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

Little Spiritual Church Around The Corner, 515 Jefferson Ave., Sun. 8 P. M.; Teems Sackett.

VANDALIA — Universal Spiritual Ch., National Rd., one mile west; Corrine Pleasant.

Warren, Ohio

The First Spiritualist Church, 406 E. Market St.. Sun. & Wed. 7:45 P. M.; Martha Dawson, 1817 Youngstown Rd.

Christ Universal Spiritualist Ch., 123 High St.; Sun. & Tuts. 7:45 P. M.; George Watson. Elmer John.

Youngstown, Ohio

1st Spiritualist Temple, 323 W. LaClode, Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Folger; Mae Morrison.

ngersoll Memorial Spiritualist Ch. 339 W. Federal St., Room 9, Thurs., 2:30 & 7:45 P. M.. Sun. 7:45 P. M.. Rose Hoyle.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

OKLAHOMA CITY—First Church of Spiritual Scientist. 614 N. E. 10th St., Lyceum. 0 A. M. Sunday; Services; Sunday 11 A. M. & 8 P. M.; Also Wednesday 8 P. M.; . W. Trumbull, Jr.; Sec'y, Lena Taylor, 510 N. E. 10th St., Okla. City (4).

TULSA—Second Spiritualist Church, 919 uth Cheyenne St., John H. Cuddy.

OREGON

OREGON CITY—1st Spiritual Religious Ass'n of New Era (Canby); 1st & 3rd. Sun. 2 P. M.; Lester Hess.

Portland, Oregon

Spiritual Psychic Studio, 5626 S. E. Lexington St.; Sun. 8 P. M.; Wed. 2 P. M.; Ronel M. Jester; Ruth V. Jester.

First Spiritualist Church (N.S.A.), 528 S.W., 11th St., W.O.W. Hall, Sun. 3 & 7:30 P. M.; Alma Gudhart.

The Spiritual and Psychic Research Temple, Norse Hall., N. E. 11th & Couch Sts., Sun. 7:30 P. M.; Luella LaValley.

SALEM—1st Spiritualist Ch., 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M., Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—First Spiritualist Church. 623 Turner St.; Sat. 8 P. M.; Sun. 2:30 & 7:30 P. M.; T. F. Getter; Hilda Brown.

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McKEESPORT—1st Spiritualist Ch., 809 Locust St., Sun. 7:45 P. M.; Ladies' Aid Wed. 2 P. M.; John Hick, Pres.

NEW CASTLE—Spiritualist Ch. of Truth. McGown Hall, E. Wash. St., Wed. & Fri. 1 M.; Agnes E. Guthrie. Seleste Atkinson, Rev. James H. Anderson, Herman Siggelow, Ida Siggelow.

Philadelphia, Pennsylvania

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton. Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

First Ass'n of Spiritualists, N. E. corner of Master & Carlysle St. (near Broad); George Franks, Sec'y. Mamie B. Schulz.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. (Northside); Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P M.; Katherine Fidell; Phone: FAirfax 0766.

First Church of Spiritualists (N.S.A.), 256 Bouquet t., Wed. & Sun. 8 P. M.; Treas., Mary C. Bell, 5815 Rural, Pittsburgh (5), Penna.: Phone: MO 2327.

READING—Spiritualist Temple of Truth, Berkshire Hotel, 1047 Penn St., M. M. Stuart, 1142 Franklin St.

WILLIAMSPORT—Progressive Temple of Spiritual Science, 2715 Grand St., Sun. & Tues., 7:45 P. M.; Olive & Ernest McMillin.

WESTFIELD—Spiritual Guidance Center; Harry E. King.

WILKES BARRE—2nd Spiritualist Church, 27 W. Market St.; Mrs. A. E. Ridler.

RHODE ISLAND

Providence, Rhode Island

Haven Spiritualist Church, 143 Washington St., Rialto Hall; Sun. 12:30 P. M. (Healing Service) Sun. 2:30 & 8 P. M.; I. F. Haven, 28 Haskins St.

W. T. Stead Spiritualist Church, 32 Haskins St., Sunday, 2:30, 4:30 & 7:30 P. M., Thursday, 7:30 P. M., Theodore erkins, Sec'y; Eugenie R. Letourneau, reas.; Bertha B. Hodgkins, President.

TEXAS

BEAUMONT — Golden Rule Spiritual Church, 894 McFaddin St.; Sun. 8 P. M.; Pearl M. Marie Davis.

Fort Worth, Texas

Memorial Spiritualist Church, 111½ East Third St., Claudeau Folsom.

First Spiritualist Church of Fort Worth, 11½ Main St., Charles L. Sharp.

HOUSTON—1st Spiritualist Church, 611 Calhoun St., Myrtle London Rogers.

San Antonio, Texas

First Spiritual Christian Church, 503 Trenton Ave.; V. R. Cummins.

Bethlehem Spiritual Christian Church, 1014 South Press St.; C. L. Yates.

VIRGINIA

Norfolk, Virginia

Memorial Spiritualist Church, 305-307 West 37th St.; C. Harrison Engle.

Light of ruth Church of Divine Healing, 20th and Omohundro; Sun. Eve.; Fred ordan, President I.G.A.S.

WASHINGTON

BELLINGHAM — The First Spiritualist Church. 2609 Kulshan St.; Fern Balius; Della Carlson.

Oklahoma City, Oklahoma

Spiritual Science Ch. (N.S.A.), 1005 North Harvey. Sun. & Wed. 8 P. M.; Carrie Hamblen.

Spiritual Science Church of America, 329 N. W. 13th St.; Mae Daerr McQuestion. Independent Spiritualist Church, 18 South Klein St., Jones Lester.

Seattle, Washington

Mary A. Tower Memorial Church, 916 East James St.; Mary B. Crisp.

National Federation of Spiritual Science Ch.. No. 171; 1811 Summit Ave., Sun. 8 P. M.; Florence Fairfield.

Universal Spiritualist Library, 524-26 Haight Bldg., 2nd & Pine Sts.; Open Daily; Addie Rosencrans, Leo F. Elmore.

Metaphysical Temple of Truth, 10855 Crestwood Drive, Florence L. Myers.

POKANE—National Spiritualist Church. 'Star of The East"; Julian A. Fox, 807 North Ash Street.

Tacoma, Washington

National Spiritualist Church, I.O.O.F. Temple, 608 Faucett Ave.; Sun. 11 A. M.; Helen G. Ford.

Spiritual Memorial Church, 1408 S. "L" St.; Margaret Baker. Ruth Truman.

WEST VIRGINIA

CHARLESTON—First Spiritual Church of 1202 Elmwood Ave., Beulah Brison.

HUNTINGTON—Spiritualist Ch. of Truth, Bradshaw-Diehl Bldg.; Mary Fulton; Bertha Jessup; Alice E. Shute.

WISCONSIN

BIRNAM WOOD—Spiritual Science Mission; Route No. 1, Box 50; Open House Cottage Meetings and Healing Services; Lila L. Schultz.

GREEN BAY—First Spiritualist Church, Cherry and Madison St.; Sun. 7:30 P. M.; Rose De Warzeger.

KENOSHA—1st Spiritual Alliane Church, 6202—8th Ave.; Wed. 8 P. M.; Sun. 3 & 8 P. M.; Edna Ryan.

Madison, Wisconsin

irst Spiritualist Church, 118 Monona Ave.; Edith Fleeton, Sec'y.

First Unity Spiritual Science Church, 308 W. Mifflin St.; Amelia I. J. Pope, 438 Mifflin St. (Phone F-6395).

Milwaukee, Wisconsin

Christ Memorial Spiritual Ch., 2603 W. Atkinson Ave.; Sun. 8 P. M.; Wed. 2 & 8 P. M.. Walter F. Krahn.

1st Psychic Science Ch.. 2671 N. Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun., 10 A. M.; Joseph Sax.

Haven of Dininity Chapel, Inc.; Mon. & Thurs. 2 & 8 P. M.; Rev. Irene H. Pike, 2136 North 40th St. ('Phone: HOpkins 9132).

Christian Spiritual Temple, 2222 N. 27th St.; Sun. 3 & 8 P. M.; Marie J. Hillman.

South Side Spiritualist Ch., 1259 South 5th St.; Frieda Baumann, 921 S. 30th. Temple of Spiritual Vision, Modern Woodmen Club House, 734 N. 26th St.; Sun. 8 P. M.; Anita Kuchler. 1416 N. 14th St.

Mental Science Spiritual Temple, 1431 W. Greenfield Ave.; Agnes Wolf.

First Spiritualist Church of Milwaukee, 734 N. 26th St.; Services 10:30 A. M. Sunday. F. Lorenz Lamping.

RACINE—Haven of Divinity Chapel, Inc.; Hotel Racine, Sun. 8 P. M.; Rev. Irene H. Pike.

CANADA

BRANTFORD—Hope Spiritualist Church, 1st Floor, U.A.W. Hall, 25 George St., Sun. 3 & 7 P. M.; G. Laws, H. Meynell.

CALGARY (ALBERTA)—First Spiritualist Ch., 1123 8th Ave. W., Alice E. Rushton.

HAMILTON (ONTARIO) — Church of Spiritual Brotherhood, Winter Gardens, Ottaway St., North; J. Martin.

MONTREAL — "Montreal's Spiritual Shrine," Rialto Hall, 5711 Park Ave., Room "C"; Iola Perrottce; John Harrison.

Toronto, Canada

Britten Memorial Spiritual Church, 847 Dovercourt Road; Mae E. Potts.

Church of Spiritual Faith, 460 Shaw St.; Sun. 2:30 & 7:30 P. M.; Jean Windle.

VANCOUVER. B. C.—Divine Science Fellowship, 1021 W. Hasting St., Moose Aud'm; Sun. 7:30 P. M.; Ethel M. Basham.

VICTORIA, B. C.—Open Door Spiritualist Church, 1600 Cook St.; Lyceum, Sun. 11 A. M.; Sun. 7:30 P. M.; Mon. & Thurs. 8 P. M.; W. L. Holden; F. W. Hutchinson.

WINNIPEG, MANITOBA — Inspirational Church of Truth, The Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

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"My Life Is My Mediumship"

Eileen Garrett, noted American Medium interviewed during recent London visit.

Relates How Doctors Are Guided Through Her Psychic Powers

By

Leslie B. Howard

Eileen Garrett, the famous medium who has just left this country to return to America, has, by her unusual approach to mediumship, become perhaps the most enigmatic and unpredictable of the world's leading mediums.

She has been a psychic all her life—as a child she had visions and other psychic experiences—yet after nearly twenty years of practising mediumship she claims that it is now time for her to develop.

She was in this country just before Christmas to renew old acquaintances and to contact British writers for her magazine, *"Tomorrow."*

Indirect Contact

During this short visit, I interviewed her in her West End flat where she discussed her approach to mediumship—which is through what she terms the universal mind rather than direct contact with spirit entities — and advocated a closer affinity with the science of physics.

One feature of *Eileen Garrett's* mediumship which is seldom mentioned is her ability to diagnose diseases and she told me:

"Doctors are often guided by my diagnoses. I am very often able to say where the real trouble lies and pass on information to medical men who frequently act upon what I write."

Asked if she ever met with antagonism from the medical profession in America she admitted that there were always the few who adopted a belligerent attitude, *"but my general experience,"* she added, *"is that doctors are reasonable. I have found that most of them have open minds."*

On her own powers of healing and the manner in which she practiced, *Mrs. Garrett* humbly admited effecting cures, but said she had no clinic where she gave treatment.

"Neither do I set aside fixed hours for healing," she said, "for the obvious reason that one cannot guarantee to be always in tune with the spirit. I find I can best express my gift of healing spontaneously—at those moments when it is most desired.

Research Work

"For example," she explained, *"people sometimes come to me, often in the evenings, in great distress of mind. I talk with them quietly, help inspire and uplift them and diagnose their ills. These diagnoses I pass on, if necessary, to the doctors."*

"Do you advocate a closer cooperation between healers and doctors?" I asked.

"Yes, I do," Mrs. Garrett declared. She then related how, on her return to America, she intends to sit specifically for research work and that doctors, psychiatrists and physicists will work in close collaboration with her.

As the details of these sittings have not yet been worked out she could not tell me the method of research which will be adopted.

I asked what a physicist was doing in a research circle and she said that she believed that mediumship is related to the science of physics, a field which had yet to be explored.

Matter and Mediumship

Eminent scientists, she says, are now almost unnanimous in admitting that the physical universe is largely made of electrical vibrations.

"The latest scientific theory," I interposed, *"is that matter is really energy locked in prison. If we regard energy as an electrical vibration is that akin to what you mean?"*

"Yes," she agreed, *"I feel there is a strong similarity between the forces released in mediumship and those released in the disintegration of matter. I have had signs and indications of this relationship in my years as a medium."*

Varied Findings

What *Mrs. Garrett* regarded as a sign of this relationship is demonstrated in physical phenomena and poltergeist activity.

"The control of material things by immaterial forces shows that there is a link between the two and I believe the science of physics, now that it has come to accept that matter is, in reality, an imprisoned force, may help us to find the answer."

"As a successful person, Mrs. Garrett," I ventured, *"you must surely have some illuminating hints for aspiring mediums."*

For answer she spoke of the road of experience, being careful to emphasize that she spoke only as an individual.

"What one person learns from his involvement in a certain circumstance," she said, *"may prove very beneficial to him. But to another that same experience may be meaningless. So it is with the laws which govern success. We each find our own pathway to success, to God if you like.*

"Each man comes to the realization of his ambition by his own efforts. The pathway is an individual one and is his own affair. That is why I particularly emphasize that I speak as an individual.

Aided By Hypnosis

"In my own case I was helped to develop by Hewat McKenzie, of the then British College of Psychic Science, who gave me much assistance through his power of hypnosis."

Mrs. Garrett told how, just after World War I, she became interested in mediumship. At one of her first sittings, a group sitting at the L.S.A., she surprised Miss Phillimore, the secretary, by suddenly going into a cataleptic trance.

When she came out of trance she was told that she had been speaking of the dead and although she did not wish to develop trance mediumship she was persuaded to by others.

"In fact," said Mrs. Garrett, *"I have never pursued mediumship. It has always pursued me."*

In these early days she was troubled with temporary bouts of amnesia and she complained, also, that she could hear herself speak while in trance which seemed to her *"that I was puttng on an act."*

Superconscious

However, under the guidance of capable *Hewat McKenzie*, with whom she developed for approximately five years, she overcame these problems and it is her opinion that much help can be given a medium by a sincere cooperator, not necessarily a psychic, who is prepared to sacrifice much time to unfold his or her powers.

"But I believe my success," she continued, *"is due to my ability to dip into the superconscious in which all facts are known. I don't work from the mind, or consciousness. The easiest way is to work in the external consciousness, the universal mind."*

Enlarging on this, Mrs. Garrett declared that mind was not an individual thing built and created by each person according to his or her own desire, but was something universal to which all could come for information.

Laboratory Test

To support this theory she first mentioned that when any serious trouble broke out it nearly always spread until it affected the whole world—in other words, it never rains but it pours. To support the thesis from personal experience she related an experiment she once undertook in Duke's University, with a Dr. Stewart.

Certain pictures, she said, whose subjects were unknown to both of them were placed in the laboratory set aside for the test.

At a given time, with only herself and Stewart present, she commenced to make drawings. At the end of an hour, she ceased drawing and selected one of her sketches at random.

Dr. Stewart then hunted through the pictures until he found one to correspond with Mrs. Garrett's drawing after which she would select another and so the process was repeated until corresponding pictures had been found for all Mrs. Garrett's sketches.

Relation To Spiritualism

Eileen Garrett thinks the law operative here is the basis of telepathy, and functions in the medium of the universal mind. It is possible, also, she thinks, that the answer to the mystery of precognition can be found in this same field.

I asked Mrs. Garrett what her relationship with Spiritualism was and she admitted that she had no link with any organized society. Her work she believes to be an individual quest in the field of research.

"Does that mean that you no longer practice your mediumship?" I queried.

"Oh, goodness, no," she laughed. *"My mediumship is more active now than it has ever been."*

No Seances

I asked if that meant she conducted private seances.

"I haven't had a seance for years," she confessed. Then added forcibly, *"My life is my mediumship. I find in the publication of my magazine the fullest expression for my latent powers. I also give a good deal of time to healing.*

"It is generally thought that I have given up my psychic work, but, on the contrary, I took to publishing to prove that mediums can live sane normal lives and still exercise their gifts.

"The test is," she added dramatically, *"that my gifts, particularly clairvoyance, are stronger now than ever."*

What has Mrs. Garrett to say of the afterlife?

"Death has no horrors for me," she declared quietly, in answer to my question, *"I never think of death being the end. There is nothing but continued growth and perpetual change."*

"Psychic News"

American Medium Quizzed By London Spiritualists

Psychic Observer

Eileen Garrett

During her early experiences with psychic researchers, hundreds of experiments were made by men whose principle motive was to prove thought transference and **"secondary personality."**

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The Mediumship of

Rev. William H. Jackson

By

Belle Turner Daiches

A new church, only two and a half years old, has made phenomenal strides of progress and growth. It promises to become a mecca for *Spiritualists* from all over the country.

Each Spiritualist church, no matter what its organizational affiliation, is individually conducted according to the capacity and capability of the medium at its head. Perhaps it is best so, for organizational procedure enforced upon the units may stunt initiative and progress and thereby limit individual and unique expression.

Rev. William H. Jackson, Pastor of the *First Spiritualist Episcopal Church of Chicago, Illinois,* is affiliated with *"The Spiritualist Episcopal Church,"* an organization in itself only a little over seven years old. The organization's liturgy is adhered to.

The name *'Episcopal'* borrowed from orthodox Christianity is used in its origial meaning in that it is an Episcopalian form of church government. The laity and the clergy have their separate spheres of activity.

Noted Visiting Mediums

Many outstanding mediums possessing varied gifts are banded together in this new national organization headed by *Rev. John Bunker,* a renowned apport medium and healer, and *Rev. Robert G. Chaney* whose gift in spirit photography and trumpet-in-red-light is most especially marked. The organization has held seven national conventions thus far.

I attended the sixth national convention which was held at the *Olds Hotel,* Lansing, Michigan. The daily sessions were characterized by reports, resolutions, motions and matters of business policy engaging any progressive organization. The outstanding feature of the convention was the seance held in the main ballroom with over five hundred in attendance.

Demonstrations were given of materialization, spirit photography, direct-voice, apports, blindfold billet reading, clairvoyance, clairaudience, and precipitated writing.

Versatile Mediumship

On my return to *Chicago,* I was invited to sit in *Rev. Jackson's* class for spiritual unfoldment. The first part of the class is in the light and consists of an hour's lecture. The topic is always on some phase of psychic development. At its conclusion, the lights are turned off and the class proceeds in complete darkness.

Each student has an opportunity to describe any personal psychic experience relating to what is seen, heard, or felt during this period, and to convey the information to a definite person if demonstrated in that way. The class leader is the medium's spirit teacher, *Dr. E. Charles Best.*

Often numerous types of phenomena are experienced, such as the beating of tom-toms, levitation, and touching by trumpet, spirit lights, independent voice—and on rare occasions, partial materialization. The appearance of lights and spirit forms are visible to all, not only to advanced students.

Most of the students bring their own trumpets and place them before themselves at their chairs at the beginning of the class. Never are they located twice in exactly the same way when class is over. At times they are completely separated—if so constructed — with the disjoined pieces scattered about the room as they fall with a clatter.

Each week a different student sits in the center with the medium.

When the lights are turned on, sometimes students are found with three or four trumpets in various positions. When I occupied the center, a trumpet was placed across the top of my hand as I held on the arm of the chair, and it balanced there at a precarious angle during the entire session.

Rev. Jackson

Socials are held in this church once a month and take various forms. I attended a *"Fire Seance"* given by *Rev. Jackson,* and it was one of the most remarkable psychic demonstrations I have ever witnessed.

Test Message Bearer

Over a hundred people were assembled and each wrote a billet. Questions were permitted of direct test quality, such as asking for serial numbers, street addresses, names of songs, social security numbers, and so on.

These billets were collected, placed in a large tin container, and burned in the presence of everyone. Nevertheless, the medium read each billet, gave answers to questions asked, to whom addressed, identified the signature, and gave a correct message thereupon. It was an extraordinary demonstration expedited with speed, skill and dexterity.

Rev. Jackson's mediumship is ever progressive. His blindfold billet work is outstanding. With his eyes heavily taped and then covered with a blindfold, he can give actual identification by name and place. His evidentials are of one character or another and are usually definite, irrefutable, and speedily conveyed. His is a devoted and consecrated mediumship. Ready wit and humor, graciousness and reverence in the presence of spirit, and a sense of humility evidence his inner development.

A message service, one Sunday night, was remarkable. He gave the entire service—sermon, liturgy and message work. The customary adhesive tape was placed lengthwise and crosswise over his eyes. A black blindfold of several thicknesses of cloth was tied securely over this. Inspection of the process and materials was invited. The baskets of billets were brought up and emptied upon the pulpit. Almost a hundred messages were given in an hour. One after another, he gave names of individuals, of family groups, teachers, guides and even friends. They literally poured out—message crowding message.

Numerous Students

Developing mediums of Rev. Jackson's classes are given every opportunity to further their gifts and unfoldment by demonstration. One night each month, the platform is occupied by mediums sufficiently developed to serve the public thus.

As a lecturer, *Rev. Jackson* is forceful, interesting, and informative. His material is balanced between his reading and experiences, or inspirationally received. He reveals his own struggle for development, his trials and perplexities.

Rev. Jackson is comparatively young in his work but already he has gone far and is surrounded by a most loyal group. A growing church fund attests to the determination of the members to own a building for their activities, having outgrown their present quarters.

Crowded Sunday and weeknight services have been achieved in the short space of two and a half years. He also has a membership of two full classes composed of students from all parts of the city and its environs. His classes are for the advanced as well as the novice. His ability to help capable students has produced platform mediums for his church. Mediums from other localities are frequently featured and the church is serviced by some of the most gifted mediums in the country with remarkable demonstrations of their unique gifts.

Editors Attend Seance

John Bunker and *Robert Chaney* have served the church. *Lulu* Taber spent a week at the church with materialization seances. *Clifford Bias* came for a weekend and held trumpet seances. *Margaret Bright* and *Curtis B. Morris,* Columbus, Ohio have both made several visits.

A memorable class event was the attendance of R. G. and *Juliette Ewing Pressing,* editors of the *Psychic Observer* at a regular session on a recent visit to Chicago.

The class, the last one of 1947, was conducted in the dark with the medium entranced as in a seance. *Dr. Best* was the first to greet the assembly. *Little Star* conducted the class. Her usual mischievousness was tempered, I believe, by the presence of the editors.

There was little less banter and far less noise with trumpet thumping. She stated that despite her age, she worked as a little girl; that she conducted herself sedately was due to the presence of and in deference to, the guests present. The class was conducted in a slower tempo than usual. *Little Star* stated this was due to the condition of the medium who was difficult to control because he was tired and somewhat nervous because of strenuous work done recently.

Levitation

Teachers, guides, Hindus, Indian healers, doctors and loved ones came through. Since it was class, only one came through for most members. Wherever encouragement or a distinct message was necessary, it was offered, as well as New Year's greetings to all. Much of the physical phenomena evidenced on other class nights was not offered but to our guests many tests came through via trumpet, independently, or through the teachers.

Little Star, Rev. Jackson's guide, commented on the region where she lived while on the earth plane referring to herself as of the *"south"* after inquiring of *Mrs. Pressing* whether she was of the south. She enjoyed the comedy when she named the region South Chicago, which is very close, of course, to Chicago.

The levitation of the trumpet brought it close to a member including myself, Mrs. Pressing and others. Notable were the varieties of voices and personalities as they came through. Kismet, Hindu teacher of one of the members offered a characteristic chant which presages his presence. Another member greeted Chung, her Chinese teacher. A mother spoke to her own in independent voice. Still another member was greeted by a teacher, a doctor who was her physician on the earth plane.

Medium's Sincerity

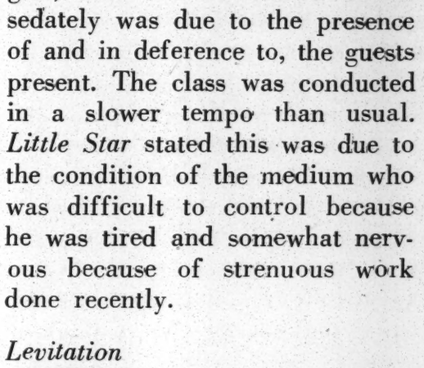
A newer class member asked if she might have the name of her guide. (She had been informed previously that it would come through later). Mrs. Pressing demonstrated her own mediumship when she stated the guide's name was Blue Jay and the teacher of this member was *Dr. Carter.*

The last teacher to come through was a priest who first offered a customary prayer. Then he advised the class members that the law of *God* called for obedience; that *God* was to be regarded not through *God-fearing* but in *God-loving* quality. We were further counselled to live according to God's law to love God and it would follow that love for fellow man would result. He offered blessings from the Great Creator.

The usual count was taken as is customary to ascertain before turning on the lights, if any member was entranced. When the room was lighted, *Mr. Pressing* who had occupied a chair in the center of the room where *Rev. Jackson* also sat, was discovered with arms loaded with five trumpets belonging to class members.

Most impressive about *Rev. Jackson's* work is his own sincerity, honesty, capability, and never-ending search for truth in this greatest of all truths.

Canadian Spiritualist Center



Psychic Observer

A group of Canadian Spiritualists assembled in front of *The First Spiritualist Church and Lyceum,* Seventh Ave. and Third Street, East Calgary, Alberta, Canada.

According to *Alice Rushton,* secretary, this self-owned church was dedicated in March, 1924.

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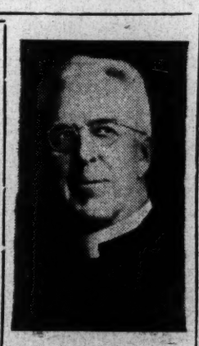

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Human Personality and Individuality are of real value and permanent significance.

By

RONALD McCORQUODALE
D. S. N. U.

In relation to psychical inquiry one often hears the question, *"Of what use is it?"* When all is said and done, and the facts admitted, what is the gain? Granting the truth of the matter, wherein lies the practical value?

There is none at all to such as *Peter Bell*, to whom a primrose by the river's brim only excites regret in that he cannot eat and drink it; none to the simple contented heart whose supreme faith transcends all earthly doubt, and needs not the evidence of things unseen.

But very much to the bulk of mankind, the many stricken souls and other seekers after truth. We are led to a truer psychology and a healthier philosophy. Materialism is challenged and effectively answered, and death is no longer felt to have so icy a grip over even Christian hearts.

A Great Incentive

To many this is the most striking benefit of Spiritualism. It is definitely consoling to those made desolate by the passing of dear ones and real friends. Apart from the advantage of having proof to strengthen our faith, we have the benefit of being able to know that departed loved ones are still with us and watching over us.

Is this not a great incentive to us all to strive to walk uprightly and to act unselfishly, to prepare ourselves for a higher sphere where we meet retribution and compensation for just deserts.

An Unutterable Yearning

Only those who have suffered the desolation by the loss of really loved ones can appreciate and understand the feelings of the mourner who finds himself able to converse with and receive happy messages from those who perhaps only a day or two before he saw buried in the grave.

In the dumb agony which seizes the soul when some loved one is taken from us, in the awful sense of separation which paralyses us as we gaze upon the lifeless form, there comes an unutterable yearning for some voice, some sign from beyond. Like *Tennyson* we yearn for the touch of the vanished hand and the sound of the voice that is still.

A Desire for Immortality

The soul imploringly cries for an assurance that our faith is not in vain, that our dear one is still living. Not to feel this is less than human, and one has never really loved if one never shares this yearning.

As the poet cries, *"So long as the lips of love have sealed the lips of death so long will the desire of immortality arise in the human breast."* No sign which assures us in this respect can be deemed paltry or unimportant. It matters tremendously.

They Walk Beside Us

And what in brief is the Spiritualist faith? We are not limited to this physical body, to this brief tenure of experience. We are here and now immortal spirits; already denizens of a *Spiritual World*.

You see a *Spiritual World* really does exist. We are encompassed about by an invisible realm of intelligence and power. To us it is the great Reality. This earthly life is but the shadow of the substance.

Spiritualists know we are not alone in the effort and struggle here. In very truth they walk beside us. We may be assured of help and guidance from on high. That is, if we strive upwards.

A Vitalising Current

This experience is a schooling for a larger more permanent existence; it is but the beginning of our pilgrimage, a half-way house, a way-side inn, a tarrying stage. It is an inspiration to steadfastness and courage. Spiritualism is tremendously stimulating psychologically.

As *Lady Grey of Falloden* once wrote in the Fortnightly Review, *"Spiritualism is a vitalising current bringing living breath to all faith."* It is firm belief in the dignity and meaning of life, a message of confidence in man's high destiny; that man is a progressive spiritual being.

Spiritual Evolution

Spiritualists take their stand on the great principle of evolution; fundamental to all nature. And the Law is not limited or confined to matter and biology alone; it extends to a spiritual domain.

It is a revelation of Natural Law in the Spiritual World as *Henry Drummond* explained years ago. Human personality and individuality are of real value and permanent significance.

This life is only a borrowed existence, an interlude in a more splendid drama, a temporary habitation. There is nothing in materialism we can really grasp or hold on to. The materialist lies imprisoned inside his animal senses.

It is not a Spiritual World that is an illusion, a creature of the imagination, it is material existence that is largely illusory. Objects of sense have only a borrowed existence from eternal realities in the Unseen.

A New World

The world of sensible things, as *Plato* explained years ago, is only a reflected image of thought or mind existing in a super-sensible realm. Mind is the dominating principle or quality. This is the fuller larger meaning of existence to which we are led by Spiritualist philosophy. And we realize earth life is important in so far as we strive to cultivate those values that relate to eternity.

No wonder *Dr. Maclean* calls Spiritualism a power to create a new world. It changes all life's values. As *Lord Dowding* claims, such an outlook and realisation is bound to have an improving effect on the way in which we live our present lives now. Materialism does not and cannot exhaust the truth and reality of the universe. Indeed, we here see nothing, literally, but the shadows of the images.

The Phantom Wall

As *Plato* pointed out we are here prisoners living in a strange world seeing only our shadows or the shadows of other images cast upon the wall. And indeed are there not rare moments when we exactly feel something phantasmal, dream-like about this seemingly solid matter of fact existence?

Matter, as *Sir Oliver Lodge* puts it, is the phantom wall. *James Hilton*, the famous author of "Lost Horizon," cries, *"Are there not heaven born moments when we feel we belong to a world not divided by space and time."*

There are indeed rare moments when we feel like creatures moving in worlds not realised by sense. Therein lies the ecstatic vision of the poet, the artist, the musician, the seer. Here is the source of inspiration, the mystery of genius.

Happiness in Service

Finally, listen to the testimony of some great men to the practical benefit of belief in Spiritualism. On page 383 of his autobiography, vol. ii., *Dr. Alfred Russel Wallace* writes: *"I feel myself that my character has continuously improved, and that this is owing chiefly to the teaching of Spiritualism, that we are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter; and also, that we obtain the greatest happiness ourselves by doing all we can to make those around us happy."* There could be no finer testimony to the value of any Cause.

Life is a Mission

Spiritualism impresses upon us that character is the one great permanent acquisition here. All we take with us is *ourselves*, what we intrinsically are, morally and spiritually. We truly possess nothing; life is a stewardship for which we are held accountable. It is a mission and trusteeship. There can be no philosophy more inspiring.

Materialism is a depressing creed but Spiritualism offers a wider positive philosophy, and that is essential. It gives a man or a woman something to believe in, to hold on to, and enables him or her to stand up to life. You see Spiritualism is the real science of the soul; the immortality of man; held not as an article of faith, a clause in a creed, but as a piece of *personal* knowledge, and *individual* experience is the *keynote*.

Spiritualism Uplifts

In the ministry of higher intelligence, and from communion with these higher sources, we have the inspired religion of the future. *Sir Edward Marshall Hall* once confessed that such spiritual communion had often been to him a source of great comfort and happiness in times of difficulty. It can be this to all who sincerely seek in the right spirit.

Spiritualism uplifts, enobles and exalts the heart and soul. It is a great contribution to the spiritual and cultural improvement of the race. And this is the vital issue, the hope of a new world. It is fundamentally a question of spiritual evolution, and to all who strive upward there is revealed a continuous source of inspiration.

Materialism is the great enemy of human progress, and Spiritualism is the one effective answer and bulwark. *Spiritualism truly widens our whole perspective and helps us to get down to earth's trials with new understanding and determination.*

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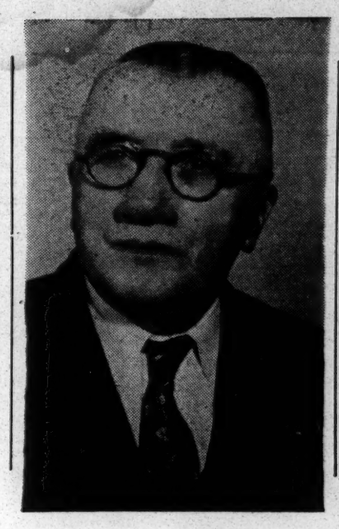
N. F. S. S. C. President To Visit Middle-West



Psychic Observer

Rev. Frank Mickley, President of *The Federation of Spiritual Science Churches* has left California for an extended tour. He will visit churches, affiliated with his organization, during the months of April and May.

Included in his itinerary are the states of Wisconsin, Illinois, Iowa, Oklahoma and Texas. For additional information write secretary, *Edna Frances Owens*, N.F.S.S.C. Headquarters, 357 West 60th St., Los Angeles, California.

The N.F.S.S.C. board of directors: President Rev. *Mickley;* Vice President, Dr. William *Rogers;* Secretary, E. F. *Owens;* Treasurer, Rev. Helen *Brown;* Trustees: Rev. Mary *Reinhardt*, Rev. Edna *Miller*, Rev. Tessie *Johnstone*, Rev. Olive *Sheek;* Rev. Blanche *Schuler;* Ex-Officio Directors: Rev. Florence *Fairfield*, Seattle, Washington; and Rev. Mary E. *Oyer*, Oklahoma City, Oklahoma.

Rev. Mickley's organization was incorporated under the laws of the State of California, February 8, 1927.

The Dead Man's HOME

(Continued from Page 3, Col. 5)

persed, and the weariness and sorrow of it all may be easily discounted.

Here you are in but a rudimentary state, prophecies of what will be. Death will liberate you from the bonds and limitations of mortal life, and over there, in the deathless glory of that Eternal Light, who shall say what greatness and happiness will be man's in the ages of the future?

So let us welcome death with peace and joy, full well knowing it is God's order, and let us look at life from the standpoint we have presented.

The great purpose will be fulfilled in every human life sooner or later, and over there, when, as the *"dead,"* you enter the home beyond, you will be able to look back on your career in this world with satisfaction, realising that having passed through the rudimentary stage, you are now ascending and unfolding; that you can never go back in the scale of being; and that *immortality is indeed the rational, personal, and conscious continuity of man's life, through the gates of death into the realms of spirit.*

(To Be Continued)

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TWO HUNDRED THIRTY

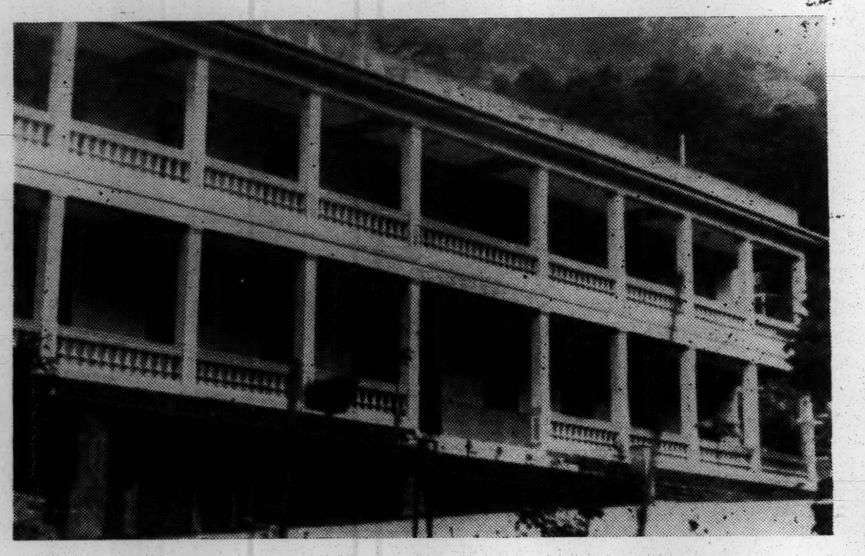
April 10, 1948 **15c a Copy**

More About the Progress of Spiritualism in Brazil

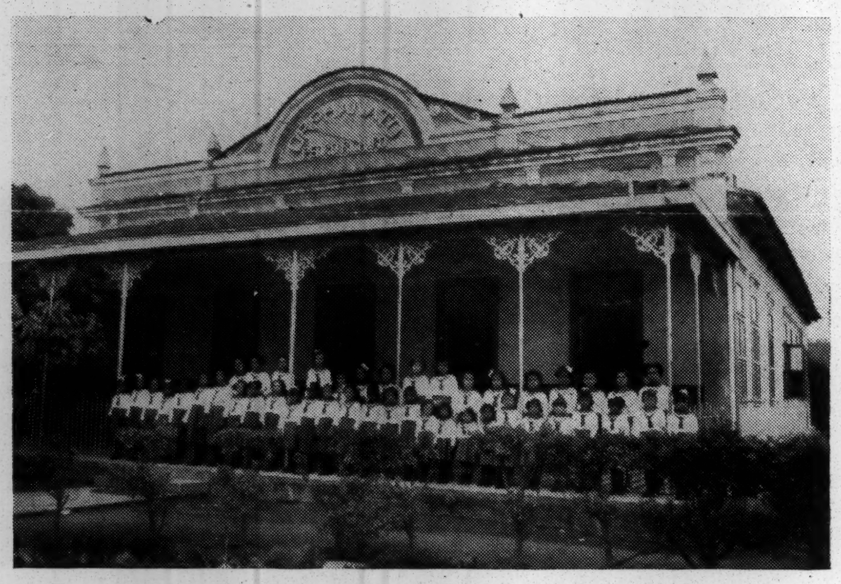
Outstanding Mediums, Healers, Propagandists and Executives

Pictured above as leaders of Spiritualism in Brazil; left to right: *Dr. Adalfo Bezerra de Menezes*, President of The Brazilian Spiritualist Federation, 1895 to 1900; *Pedro Camargo* ("Vinicius"), noted writer and Propagandist; *Dr. Luiz Olympio Guillon Ribeiro*, President of B. S. F. from 1920 to 1921 — also from 1930 to 1943; *Frederico Figner*, writer, propagandist and Healer (Passed away 1947); *Zilda Gama*, medium; *Djalma de Faria*, President of the Federation of Pernambuco (Affiliated with B. S. F.); *Dr. Francisco Menezes Dias da Cruz*, President of B. S. F. from 1889 to 1894; *Francisco Candido Xavier*, medium; *Dr. Aristides Spinola*, President of B. S. F., 1914, 1916, 1917 and from 1922 to 1934.

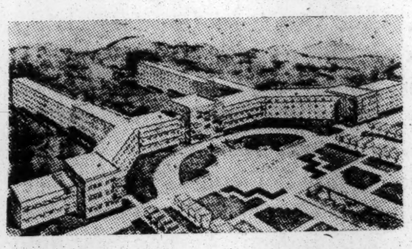
This Hospital Supported by Brazilian Spiritualists



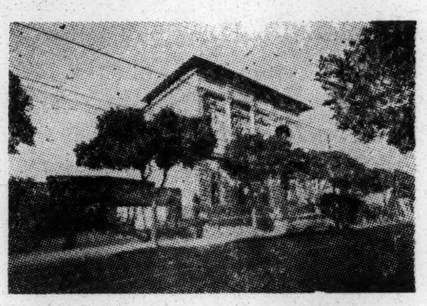
"Pedro de Alcantara," Rio de Janeiro, Brazil



Orf anado "Pedro Richard"—an orphanage supported by the Spiritualists of Brazil.



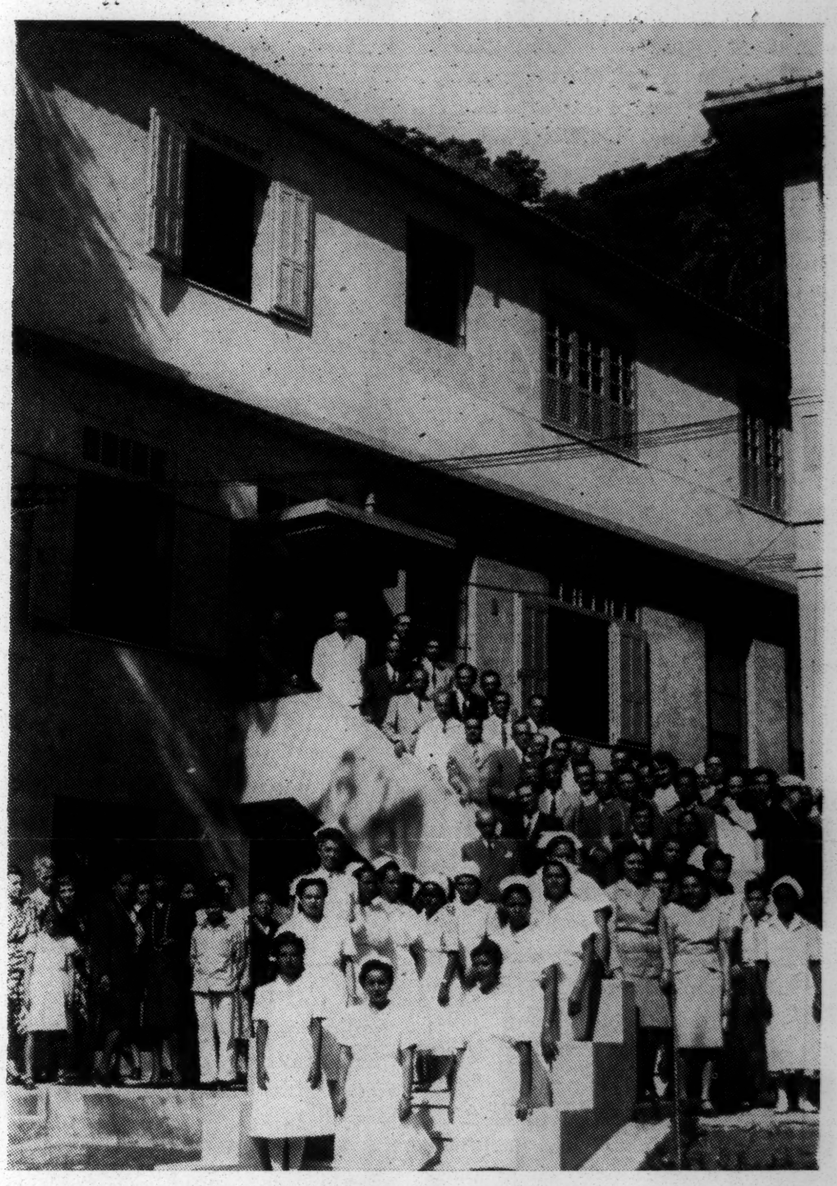
Mammoth Hospital of Porto Alegre endowed, directed and financed by Spiritualists (Projeto do Hospital Espirita, cidade de Porto Alegre).



Printing Office, Editorial Rooms and Propaganda Bureau of The Spiritualist Federation of Brazil, Rua Figueira de Melo, 410, Rio de Janeiro, Brazil (Predio da Editora da Federacao Espirita Brazileira).

This is headquarters of B. S. F. in the heart of Rio de Janeiro (Predios a Avenida Passos n 30 e 32 Sede da Federacao Espirita Brasileira).

Nurses, Doctors and Internes Assembled



Another view of the Spiritual Hospital, showing large group of nurses, internes, doctors and medical staff . . . all paid with contributions from Brazilian Spiritualists ("Pedro de Alcantara") the largest hospital in the world supported solely by Spiritualists.

BRAZIL

(Continued from Page 4, Col. 4)

Esperantist movement amongst the Spiritualist brethren.

We hope Spiritualism will start a new Civilization of brotherhood and understanding. We need a common language for all. Without such a language, imperialism of the big peoples against the small nations will become an abominable fountain of international hate.

Papers and Magazines

In Brazil are sixty papers and magazines of Spiritualist societies. The oldest is "REFORMADOR", but many others are very interesting.

Translations

We have many books translated from the French language, a few from Spanish and Italian, but *none American. The American Spiritualist movement is unknown in Brazil,* as the English language cannot be read by Brazilians. Of course, our movement and literature also are unknown in the United States, as our American brothers do not understand our national language. The English language is taught in *Brazilian* colleges, but nobody learns it enough to read books.

Conclusion

Through this article, I hope my American brothers will understand that in *Brazil* there is a big Spiritualist movement as in the United States, but we are foreign to each other, as we do not understand each others language. The need of an international language is most evident.

An Acknowledgment

Although Psychic Observer has, for some time, been in communication with President de Freitas, this article, together with pictures, was originally sent to Rev. J. Bertran Gerling, editor of the World Centennial Souvenir Book. The data, received too late to appear in this book, was kindly forwarded to Psychic Observer for publication. —Ed.

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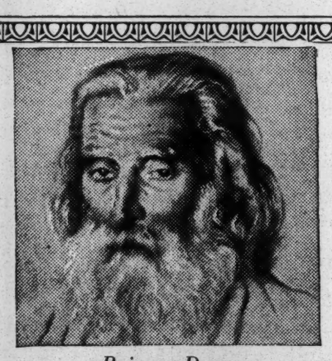

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